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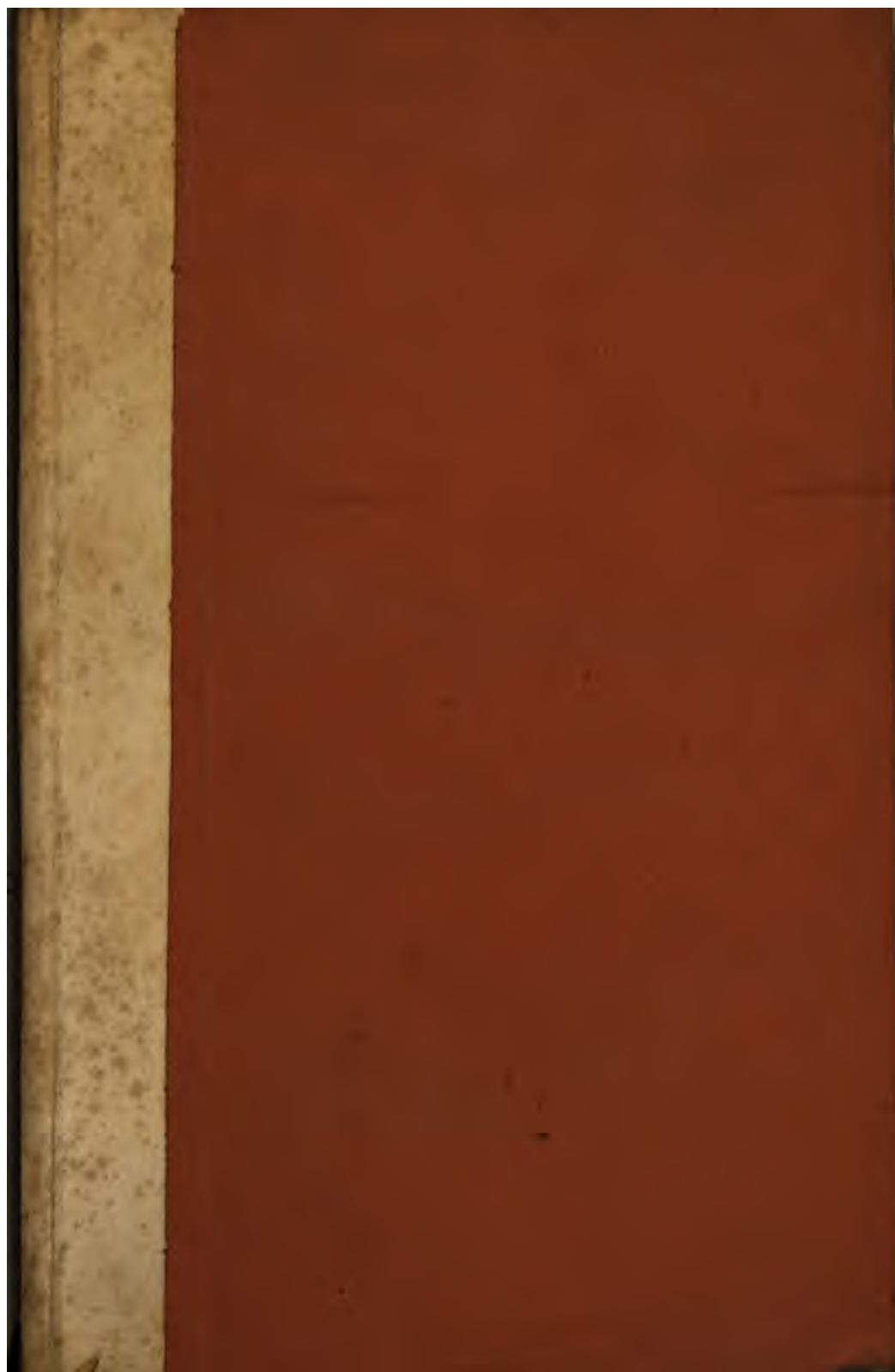
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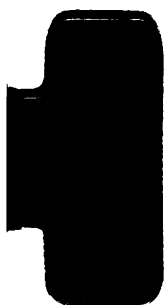
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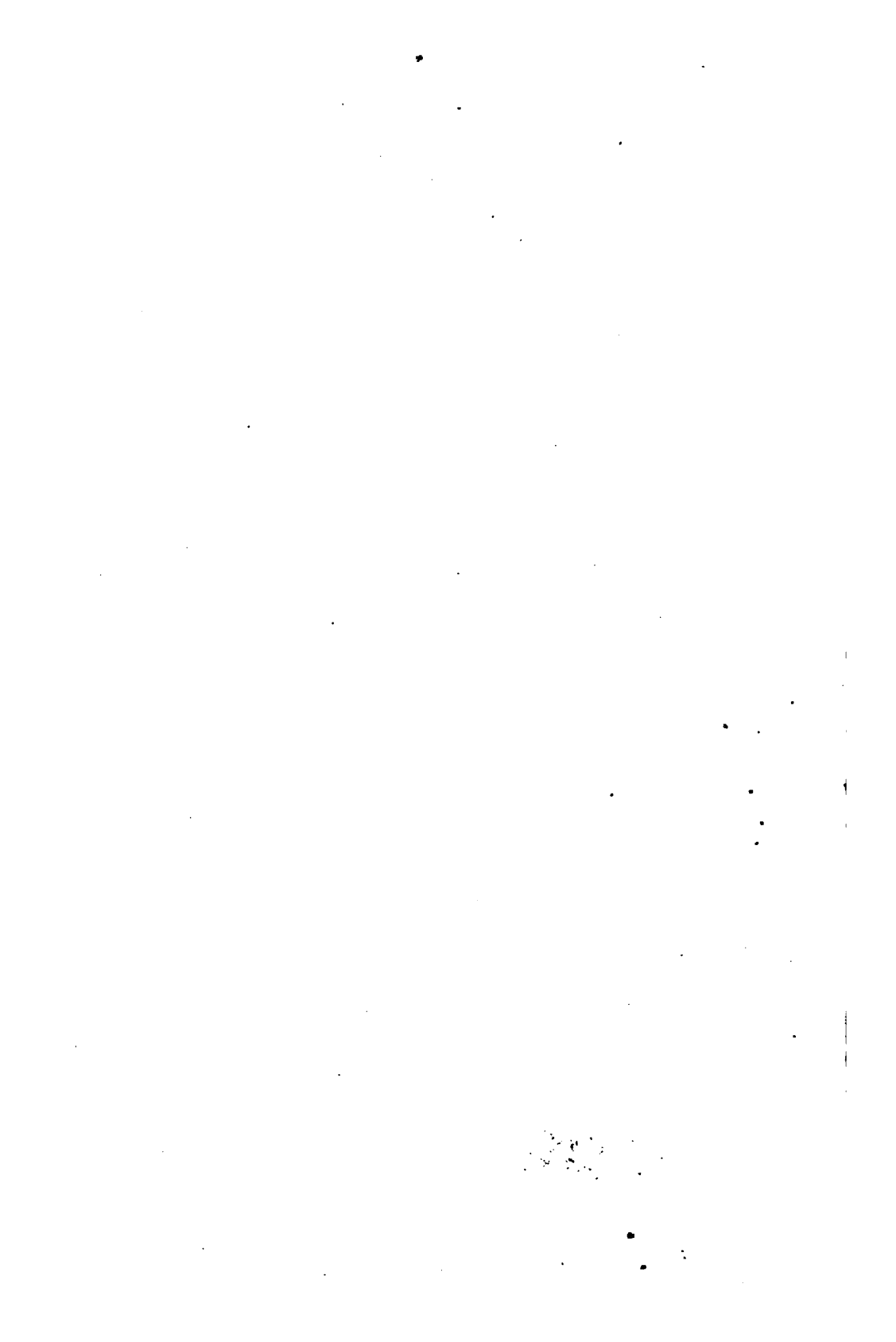
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JESUITISM IN THE CHURCH.

AN
ADDRESS TO CHURCHMEN,

POINTING OUT

THE TRUE QUARTER

IN WHICH, IF ANY WHERE, WE ARE NOW TO LOOK FOR IT.

ECCE! LATET ROMÆ VULTUS SUB VESTE GENEVÆ!

NEW EDITION.

WITH AN APPENDIX OF DETAILS,

ILLUSTRATED BY PASSAGES FROM A VARIETY OF AUTHORS,

SHEWING CLEARLY

THE DECIDEDLY ROMISH AND ATHEISTIC TENDENCIES

OF

LOW-CHURCH OR PURITANICAL PRINCIPLES:

AND THE VERY GREAT DANGER, THEREFORE, OF THE SLIGHTEST

DECLENSION FROM THE

HIGH STANDARD OF THE CHURCH,

AS EXHIBITED IN THE BOOK OF COMMON PRAYER.

BY A CURATE IN SUFFOLK.

WITH A TABLE OF CONTENTS, AND INDEX OF AUTHORITIES.

LONDON AND OXFORD, J. H. PARKER;
BIRMINGHAM, LANGBRIDGE; LIVERPOOL, DEIGHTON AND LAUGHTON;
EXETER, HOLDEN; LEEDS, SLOCOMBE;
IPSWICH, R. DECK.

1848.

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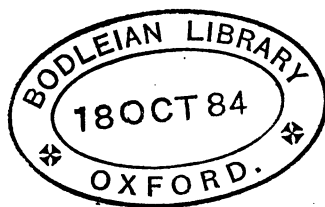


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JESUITISM IN THE CHURCH.

IN WHAT QUARTER WE ARE TO LOOK FOR IT.

ADDRESS TO CHURCHMEN.

A great deal is said or insinuated in the present day about the secret working of Popery: and a statement, professedly on good authority, has lately gone the round of the papers, to the effect that "the late Archbishop Magee on his deathbed declared his belief of the existence of Jesuits in the Church." Startling indeed is an assertion like this, especially as coming from one possessing such extensive means of information as the Archbishop: yet possibly it was not made without reason.

But if there *are* "Jesuits in the Church," what character do they now assume? If there are in the church "Jesuits in disguise," what *is* the disguise which they at present wear? Are we to suppose that they who maintain what are called "High Church" doctrines, are the hidden foes? Or is it incredible that some least suspected may in reality be the worst enemies of the Church?

The following may perhaps assist us in forming a correct judgement on the point in question.

Collier,* in his "Ecclesiastical History," narrates that a Jesuit, named Thomas Heath, during the reign of Queen Elizabeth, was detected while in the act of preaching, and justly punished for his hypocrisy. *He was*

* Part II. Book vi. p. 518. fol. Ed. A.D. 1568.

acting the Puritan; and, when examined as to his reasons for assuming this disguise, it was found that he and others had been sent over to England to play this part, under the artful idea that, by pointing out faults and professing an anxious zeal for greater purity of doctrine and discipline than was afforded by the "Prayer Book," they might make the people disaffected to the Established Church, and thus weakening her hands, again reduce her under the dominion of Rome. He declared that he had been six years in England, and had "laboured to refine the Protestants, and to take off all smacks of ceremonies and *make the Church purer*." In his pocket was found a letter from a Jesuit in Spain, commending the design of dividing the Protestants, and in his chamber a copy of a bull from Pope Pius V. authorizing him to preach any doctrine that the Jesuits might direct, for sowing divisions among the Protestants of England; and the license from his fraternity.

Here then we see that in the time of Queen Elizabeth there were Jesuits, who, in order to obtain a hearing, assumed the character of violent enemies to the Romish, and of staunch friends to the English Church; and in this disguise did everything they could to ruin the reputation of that Church of which they professed themselves the devoted admirers. They pretended to regret that such and such usages were still retained and practised; that the Prayer Book* was not *purser and more spiritual*; that the Bishops were so intolerant and so severe in enforcing their authority, &c., &c. Thus they thought to make people discontented and disgusted with their own

* The idea of "*bracketting*" it was too bright for those days. This was a triumph of genius reserved for the enlightened 19th century.

Church, and inclined to seek a solution of their difficulties by uniting themselves to that body which professed to be governed by an infallible Head, and therefore to allow no room for doubts of any kind whatever. Possibly the Archbishop had this in mind when he said the above. The stratagem resorted to by Thomas Heath has ever been a favourite one in the Jesuit camp, and from several peculiar circumstances one might almost imagine that the same artifice was in active operation at the present moment.

The press is a powerful organ for good or evil; accordingly we see newspapers, &c., *professing* great love for the church, and actual identification with her interests; yet at the same time secretly engaged in weakening her influence, by calumniating her best friends and spreading reports prejudicial to her good fame. We see religious societies professedly acting with her sanction, yet doing their utmost to bring her into contempt, by setting bishops at nought, and arrogating more than episcopal power to themselves, in spite of all remonstrance. Again, as of old, we see Church Preferment bought up with a view to the propagation of Puritan opinions. We see a large body of individuals, professing themselves eminently Christian, yet openly and unblushingly disobeying the solemn command of Christ, to "be united;" shewing, as it were, their contempt for those exhortations to unity with which the Bible abounds, by separating and continuing separate from the church on the most flimsy grounds. Nay we even see clergymen making light of the grievous sin of schism, by holding out the right hand of fellowship to its promoters, instead of "*avoiding*" them, as St. Paul commands.

If then it be true, as is so constantly and pertinaciously maintained, that there are "Jesuits in the Church," it is evident from the experience of past ages, that we must look for them in a *totally different quarter* from that in which they are now supposed to lurk: and without presuming to judge any man, or to say that the publications and societies above referred to are *certainly* and *unquestionably* under Romish influence, I would yet most earnestly ask those who are fearful of Popery to consider this question,—“Have we not good cause to look with the greatest suspicion on those persons, who, while they strenuously profess to be friends of the Church, are actually pursuing *the very same course* as that chosen by the Jesuits, Heath and others, to effect her ruin?”

In any case, the *Spirit of Jesuitism* would seem to be abroad. As with the plague, we feel its withering effect, while the subtle agent lies unseen. The lukewarmness of professing churchmen, and the bitter hostility of the numberless sects of separatists, are but too plain evidence of the fatal success which has hitherto attended Romish endeavours to undermine the church, all the more successful because of the artful and unsuspected style of attack. The danger to which our beloved church is thus exposed is most imminent; nor can it possibly be averted but by the zealous support and co-operation of all her sons.

This, Brother Churchmen, is my motive for addressing you. The real danger of a besieged town is not from the open assaults of a declared enemy in front, but from half-concealed foes in the rear, and false friends within. Be on your guard against both—the latter especially. Let the sense of danger rouse you also to a sense of duty.

Lukewarmness was the curse of the Laodiceans (Rev. iii. 16.) Let their miserable fate be a warning to you. Be not almost, but altogether, Churchmen. "Mark them which cause divisions, and avoid them." Abhor that which is evil, *cleave* to that which is good. Stand fast in the faith, be strong. Continue steadfast in allegiance to your Mother Church. Rally round her manfully, and unflinchingly resist the enemy, under whatever shape he may assault her. Increase her efficiency with your purse and influence of every kind. Be not weary in well doing. Nor doubt but that God will favourably regard such pious exertions in His behalf—put all our foes to confusion—and vouchsafe an abundant blessing to the Church and country at large.

Let Churchmen ponder deeply the reproof and warning conveyed in the following passages, and weigh well the consequences of neglecting them.

"But thus it is in everything else. Take a heretic, a rebel, a person that hath an ill cause to manage; what he wants in the strength of his reason, he shall make up with diligence; and a person that hath right on his side, is cold, indiligent, lazy, and inactive, trusting that the goodness of his cause will do it alone. But so, wrong prevails, while evil persons are zealous in a bad matter, and others are remiss in a good; and the same person shall be very industrious always, when he hath least reason so to be."

Bishop Jeremy Taylor. Sermon Jer. xvii. 9.

"Now if any marvel how a thing in itself so weak (as Puritanism) could import any great danger, they must consider not so much how small the spark is that flieth up, as how apt things about it are to take fire. Bodies politic being subject as much as natural to dissolution by divers means, there are undoubtedly more estates overthrown through *diseases bred within themselves* than through *violence from abroad*; because our manner is always to cast a doubtful and a more suspicious eye towards that over which we know we have least power; and therefore the fear of external dangers causeth forces at home to be the more united: it is to all sorts a kind of bridle; it maketh virtuous minds watchful, it holdeth contrary dispositions in suspense, and it setteth those wits on work in better things, which would else be employed in worse: whereas on the other side, domestical evils, for that we think we can master them at all times, are often permitted to run on forward till it be too late to recall them. In the mean while the commonwealth is not only through unsoundness so far impaired as those evils chance to prevail, but further also through opposition arising between the unsound parts and the sound, where each endeavoureth to draw evermore contrary ways, till destruction in the end bring the whole to ruin."

Hooker. Book v. Dedication.

APPENDIX.

THE following extracts from various authors—but a few out of very many that might be adduced—strikingly illustrate the character of Jesuitism, and strongly confirm the view taken in the preceding Address, of the quarter in which, if any, where we are now to look for it.

Bishop Stillingfleet, in his “Unreasonableness of Separation,” (Pref. p. 11.) thus speaks of the efforts made by Rome* to divide and weaken the Anglican branch of the Church Catholic :—

“But if we trace the footsteps of this Separation as far as we can, we may find strong probabilities that the Jesuitical party had a great influence on the very first beginnings of it. For which, we must consider that, when the Church of England was restored in Queen Elizabeth’s Reign, there was no open separation from the Communion of it, for several years, neither by Papists nor Nonconformists. At last, the more zealous party of the foreign Priests and Jesuits, finding this complacency would in the end utterly destroy the popish interest in England,† they began to draw off the secret Papists from all conformity with our Church, which the old Queen Mary’s Priests allowed them in. This raised some heat among themselves; but at last the way of Separation prevailed as the more pure and perfect way. But this was not thought sufficient, by these busie factors, for the Church of Rome, unless they could, under the same pretence of purity and perfection, draw off Protestants from the Communion of this Church too. To this purpose persons were employed, *under the disguise of more zealous Protestants*, to set up the way of *more spiritual*

* St. Matt. xii, 25, would seem to have been her motto or watchword. The fable of the “Bundle of Faggots” will occur to every reader.

† This plan of Separation was but an imitation by Rome of that scheming policy, devised in ancient times by “Jeroboam, the son of Nebat, who made Israel to sin.” vide 1 Kings, xii, 26, &c. Both had the same motives; and both, for wise purposes, were permitted by God to be successful.

prayer, and greater purity of worship, than was observed in the Church of England ; that so the people, under these pretences, might be drawn into separate meetings."

It is a curious fact that when Heath's chamber was searched, various *books against Infant Baptism* were found in his portmanteau ; and, in the letter which fell down in the pulpit and led to his detection, it was communicated as a piece of intelligence, that

"Hallingham, Coleman, and Benson, have set up a faction among the German Heretics ; so that several who have turned from us, have now denied their baptism, which, we hope, will soon turn the scale, and bring them back to their old principles."

Stillingfleet (Unreasonableness, &c., Pref. p. 13.) refers to this, and says :—

"There is one thing in the Jesuit's Letter deserves our farther consideration, which the Publisher* of it did not understand ; which is, that Hallingham, Coleman, and Benson are there mentioned as persons employed to sow a faction among the *German Heretics* ; which he takes to be spoken of the sects in Germany. But, by the 'German Heretics,' the *English Protestants* are meant, i. e. Lutherans : and *these very men are mentioned by our Historians, without knowing of this Letter, as the most active and busie in the beginning of the Separation ;*" i. e. leaders among the Puritans. He refers to Fuller's Church History, ix, p. 81. ; Heylin's "History of Presbyterianism," xvi, p. 257 ; and also to the "Annales Elizabethæ," (A.D. 1568,) of Camden, "who saith that, while Harding, Sanders, and others, attacked our Church on one side, Coleman, Button, Hallingham, Benson, and others, were as busie on the other ; who, under pretence of a purer Reformation, opposed the Discipline, Liturgy, and Calling of our Bishops, as approaching too near to the Church of Rome. And he makes these the beginners of those quarrels which afterwards brake out with great violence. Now, that there is no improbability in the thing will appear by the suitableness of these pretences about

* Robert Ware, in "Foxes and Firebrands, or a Specimen of the Danger and Harmony of Popery and Separation," 1680.

‘Spiritual Prayer,’ to the doctrine and practices of the Jesuits. For they are professed despisers of the Cathedral Service, and are excused from their attendance on it by the Constitutions of their Order ; and are as great admirers of Spiritual Prayer, and an enthusiastick way of preaching, as appears by the History of the first institution of their Order, by Orlandinus and Maffei. They who are acquainted with their doctrine of Spiritual Prayer, will find that which is admired and set up here, as so much above set forms, to be one of the lowest of three sorts among them. That gift of prayer which men have, but requires the exercise of their own gifts to stir it up, they call *Oratio Acquisita*, acquired prayer ; although they say, the principle of it is infused. The second is, by a special immediate influence of the Holy Ghost upon the mind, with the concurrence of infused habits. The third is far above either of these, which they call the Prayer of Contemplation, and is never given by way of habit to any, but lies in immediate and unexpressible unions. All these I could easily shew to be the doctrine received and magnified in the Roman Church, especially by those who pretend to greater Purity and Spirituality than others. But this is sufficient to my purpose, to prove that there is no improbability that they should be the first settlers up of this way in England. And it is observable, that it was never known here, or in any other Reformed Church before this time : and therefore the beginning of it is unjustly fathered by some on T. C. But by whomsoever it was begun, it met with such great success in the zeal and warmth of devotion which appeared in it, that no charm hath been more effectual, to draw injudicious people into a contempt of our Liturgy, and admiring the way of Separation—when by such arts the people were possessed with an opinion of a more pure and spiritual way of worship than was used in our Church, they were easily drawn into the admiration of those, who found fault with the Liturgy and Ceremonies that were used among us ; and so the divisions wonderfully increased in a very short time. And the Papists could not but please themselves to see that other men did their work so effectually for them—for the authors of the ‘Admonition,’ (14 Elizab.) declared, they would have neither Papists nor others constrained to communicate : which although, as Archbishop Whitgift saith, they intended as plea for their own Separation from the Church, yet, saith he, the Papists could not have met with better Proctors.

And elsewhere he tells them, that they did the Pope very good service, and that he would not miss them for anything. For what is his desire but to have this Church of England, (which he hath accused,) utterly defaced and discredited, to have it by any means overthrown, if not by Foreign Enemies, yet by domestical dissension? And what fitter and apter instruments could he have had for that purpose, than you, who, under pretence of zeal, overthrow that which other men have builded; under colour of purity seek to bring in deformity, and under the cloak of equality and humility, would usurp as great tyranny and lofty lordliness over your Parishes, as ever the Pope did over the whole Church; and in another place, he saith, they were made the engines of the Roman Conclave, whereby *they intend to overthrow this Church by our own folly*, which they cannot compass by all their policy. Archbishop Grindal (as I find in a letter of his) expressed his great fear of two things, Atheism and Popery—and *both arising out of our needless divisions and differences*, fomented, he doubts not, by Satan the Enemy of Mankind, and the Pope the Enemy of Christendom. By these differences, the Enemies of our Religion gain this, that nothing can be established by Law in the Protestant Religion, whose every part is opposed by one or other of her own Professors, so that, things continuing loose and confused, the Papists have their opportunity to urge their way, which is attended with Order and Government; and our Religion continuing thus distracted and divided, some vile wretches lay hold of the Arguments on one side to confuse the other, and so hope at last to destroy all. Dr. Sutcliffe said long ago, that Wise Men apprehended these unhappy Questions about Indifferent things to be managed by the subtle Jesuits, thereby to disturb the Peace and Settlement of our Church, until at last they enjoy their long expected opportunity to set up themselves and restore the exploded Tyranny and Idolatry of the Church of Rome. Among Mr. Selden's MSS. there is mentioned an odd Prophecy, that Popery should decay about 1500, and be restored about 1700, which is there said to be most likely *by means of our divisions*, which threaten the Reformation, upon the Interest of Religion and open advantages to the Enemies of it, and nothing is there said to be so likely to prevent it as a firm establishment of sound Doctrine, Discipline, and Worship in this Church."

Strype, in his *Life of Archbishop Parker*, narrates the following :—

“ In the year 1569, as is related by Archbishop Ussher, Pope Pius, with the advice of his Cardinals, granted Indulgences to several Orders of Rome, for to set up new tenets and principles of religions, and *they themselves to be seemingly enemies to that Church*, purposely to confound the Protestant religion. Among those who took part in this work, were Dr. Thomas Lacy, Thomas Tunstal, a Franciscan Friar, Faithful Commin, a Dominican Friar, and William Blagrave, of the same Order ; who, when he was hanged for his treasonable practices, on going up the ladder, laughed in the Archbishop of York's face, saying ‘ that those converts he had drawn unto him would hate the Church's Liturgy, as much as his Grace did Rome.’ And when the Archbishop desired him to tell the names of those he had deluded, he desired to be excused ; hoping they would be ashamed (as he said) of their folly which he led them into, and so turn back again to their mother principles, and not to heresie. Faithful Commin was one of those who professed to wish to make the Church *purser* than it was, and had a congregation that followed him, which he termed *men of tender consciences* ; and with them he prayed and preached and administered the Sacrament. When he preached in public, he would be absent until the prayers were over, (for the Liturgy he could not away with), and then he would preach. Having been summoned to answer for his practices, he escaped abroad, leaving these his last words to his congregation, ‘ that the set form of Prayer was but the Mass translated.’ ”

Faithful Commin went to Rome, where he was imprisoned by Pope Pius, for “ reviling his person and railing at his Church.” However, he represented that “ he had done the Pope a most considerable Service, notwithstanding he had spoken so much against him ; ” and when the Pope asked, how ?

“ Sir, said Commin, I preached against set forms of prayer, and I called the English Prayer, ‘ English Mass ; ’ and have persuaded several to pray spiritually and extempore ; and this hath so much taken with the people, that the Church of England is become as odious to that sort of people whom I instructed, as Mass is to the Church of England ; and this will be a stumbling-block to that

Church while it is a Church: Upon which, the Pope commended him, and gave him a reward of 2000 ducats for his good service." (R. Ware's *Foxes and Firebrands*.)

"What is observable in this narrative, is, that the original of separate congregations, of extempore prayer, the vilifying the public Church-service, styling it English Mass, the pretences to the Spirit, the denying the King's supremacy, despising lawful ordination and licenses to preach in stated parochial congregations, the juggling people out of their money and their loyalty—are all arrows that *originally came out of the Romish quiver*: and that there can be no doubt, that ever since this man's success, the Pope and College *de propagandâ fide*, the Jesuits and Priests, have been industrious to improve this advantage, and to stock us with disguised emissaries, who increase our differences, and exasperate all the Separations against the Church of England, in hopes of our divisions to destroy both." *ibid*.

A Letter from the Right Rev. J. Bramhall, Bishop of Derry, (afterwards Primate of Ireland,) to the Most Rev. James Ussher, Archbishop of Armagh.

"MOST REVEREND,

"I thank God I do take my pilgrimage patiently, yet I cannot but condole the change of the Church and State of England. And more in my pilgrimage than ever, because I dare not witness and declare to that straying flock of our brethren in England, *who* have misled them, and who they are that feed them. But that your Lordship may be more sensible of the Church's calamities, and of the danger she is in of being ruined, if God be not merciful unto her, I have sent you a part of my discoveries, and it from credible hands, at this present having so sure a messenger and so fit an opportunity.

"It plainly appears that in the year 1646, by order from Rome, *above one hundred of the Romish Clergy* were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain; part of these within the several schools then appointed for their instructions. In each of these Romish Nurseries, these scholars were taught several handicraft trades and callings, as their ingenuities were most bending, besides their Orders or functions of that Church.

"*They have many yet at Paris a fitting up to be sent over, who*

twice in the week oppose one the other ; one pretending Presbytery, the other Independency : some Anabaptism, and other contrary tenets dangerous and prejudicial to the Church of England and to all the Reformed Churches here abroad. But they are wisely preparing to prevent these designs, which I heartily wish were considered in England among the wise there.

“When the Romish orders do thus argue pro and con. there is appointed one of the learned of those convents to take notes and to judge: *and as he finds their fancies, whether for Presbytery, Independency, Anabaptism, Atheism, or for any new tenets, so accordingly they be to act and to exercise their wits.* Upon their permission, when they be sent abroad, they enter their names in the convent registry, also their licenses, if a Franciscan, if a Dominican, or Jesuit, or any other order, having several names there entered in their license, in case of a discovery in one place, then to fly to another, and there to change their names or habit.

“For an assurance of their constancy to their several orders, they are to give monthly intelligence to their fraternities, of all affairs wherever they be dispersed ; so that the English abroad know news better than those at home.

“When they return into England, they are taught their lesson, to say (if any enquire from whence they come) that they were poor Christians formerly that fled beyond sea for their religion’s sake, and are now returned with glad news to enjoy their liberty of conscience. —Thus much, to my knowledge, have I seen and heard since my leaving your Lordship, which I thought very requisite to inform your Grace ; for myself could hardly have credited these things had not mine eyes seen sure evidence of the same. Let these things sleep within your Lordship’s breast, and not awake but upon sure grounds ; for this age can trust no man, there being so great fallacy among men. So the Lord-preserve your Lordship in health for the nation’s good and the benefit of your friends, which shall be the prayer of

Your Humble Servant,

J. DERENSIS.”

A Letter from Sir William Boswell to the Most Rev. William Laud, late Archbishop of Canterbury, remaining with Sir Robert Cotton’s choice papers.

"MOST REVEREND,

"As I am here employed by our Sovereign Lord the King, your Grace can testify that I have left no stone unturned for his Majesty's advancement ; neither can I omit (whenever I meet with treacheries or conspiracies against the Church and State of England) the sending your Grace an account in general. I fear matters will not answer your expectations, if your Grace do but seriously weigh them with deliberation. For be you assured the Romish Clergy have gulled the misled party of our English nation, and that *under a Puritanical dress* ; for which the several fraternities of that Church have lately received indulgences from the See of Rome and Council of Cardinals, for to educate several of the small fry of the Church of Rome, who be natives of his Majesty's Realms and Dominions, and *instruct them in all manner of principles and tenets contrary to the Episcopacy of the Church of England.*

"There be in the Town of Hague, to my certain knowledge, two dangerous impostors, of whom I have given notice to the Prince of Orange, who have large indulgence granted them, and known to be of the Church of Rome, *although they seem Puritans*, and do converse with several of our English Factors.

"The one, James Murray, a Scotchman, and the other, John Napper, a Yorkshire blade. The main drift of these intentions is, to pull down the English Episcopacy as being the chief support of the imperial crown of our nation. For which purpose *above sixty Romish Clergymen are gone, within these two years, out of the monasteries of the French King's dominions*, to preach up the Scotch Covenant, and Mr. Knox his descriptions and rules within that kirk, and to spread the same about the nothern coasts of England. Let, therefore, his Majesty have an inkling of these crotchets that he might be persuaded, whenever matters of the Church come before you, to refer them to your Grace, and the Episcopal party of the Realm. For there be great preparations making ready against the Liturgy and Ceremonies of the Church of England ; and all evil contrivances here and in France, and in other Protestant holdings, to make your Grace and the Episcopacy odious to all reformed Protestants abroad. It has wrought so much on divers of the Foreign ministers of the Protestants, that they esteem our Clergy little better than Papists. *The main things that they hit in our teeth are, our Bishops to be*

called Lords ; the service of the Church ; the cross in Baptism ; Confirmation ; bowing at the name of Jesus ; the Communion tables placed altar-ways ; our manner of Consecrations ; and several other matters which be of late buzzed into the heads of the Foreign Clergy, to make your grievances the less regarded in case of a change, which is aimed at, if not speedily prevented.

I rest

Your Grace's Most Humble Servant,

Hague, June 12, 1640.

W. B."

Bishop Madox, in his *Examination of Neal's History of the Puritans*, cap. 4, quotes Strype's *Annals*, (vol. 1, p. 520,) to the following effect:—

"Pope Pius V, in the first year of his Pontificate, set forth a Bull to anathematize and confound the Heretics, and sow *discord* among them ; wherein, among other things, he willed and authorized the wise and learned of his Ecclesiasticks to labour, endeavour, and contrive all manner of devices to abate, assuage, and *confound* these Heretics. That thereby the Heretics might either be reclaimed to confess their errors, and acknowledge the Jurisdiction of the See of *Rome*, or that a total *Infamy* be brought upon them and their Posterities, by a *perpetual discord* and contention among themselves; by which means they might either speedily perish by God's wrath, or continue in *eternal difference*. Father Freke, a Jesuit of great authority in *Paris*, thus explained this Bull: 'That it dispensed with the Devisers for devising of new Tenets, *Doctrines*, and Covenants.'"
Mr. Strype, in the same place, gives a long account of the *methods* they used to sow *divisions* in the Church. The better to carry on their design they were *allowed to marry*: and, if they were examined how they came by the ability to preach and expound, they were directed to reply, "*by the Spirit of God—by Revelation—by searching the Scripture.*" The Pope, for many years, privately employed a nuncio, Ridolpho, here, under the character of an *Italian Factor*. "His business was to excite the Papists in England against the Queen, which he did effectually ; and prevailed also upon some *Protestants* to do the like ; some out of private hatred and disaffectedness, and others affecting *Innovation*." And what plainly shews the Papists had a great hand in these disturbances and contentions, is

that we always find they rose highest when the nation was to be attacked from abroad, that it might at such a juncture be weakened by violent divisions at home. This Mr. Cambden justly observes in his Annals of Queen Elizabeth, (A.D. 1588). A farther confirmation of this matter we have from no less a man than Sir W. Cecil. (Strype's Life of Parker, p. 244.) "Upon these domestic broils among Protestants, the *Papists*, under disguise, fell foul upon the English Liturgy, and combined with the *Puritans* in defacing the Common Service used in our Churches. Sir W. Cecil, the wise Secretary of State, kept a Memorial Book or Journal, wherein he writ matters that occurred, whence these words were extracted : 'In these days, (A.D. 1567,) men began to speak against the Reformed Prayers, established first by King Edward VI and his Parliament, and since by her Majesty and her Parliament ; upon which account divers *Papists* disguisedly spoke as bitterly against the Reformed Prayers of the Church as those then called *Puritans* did.'"

Dr. Cave, in his "Exhortation to Conformity," (*vid.* London Cases, folio, 1694, p. 485,) writes thus :—

"We desire it may be considered, what plain and apparent advantages Separation gives to the Common Enemy of the Protestant Religion in these nations. The Church of England is notoriously known to have been the most strong and standing Bulwark of Protestantcy ever since the Reformation ; for being founded on Scripture Grounds, and the Practice of True, Genuine, Primitive Antiquity ; and, having been Reformed by the most wise, regular, and justifiable methods, it stands like a Rock, impregnable against all the assaults which the Church of Rome makes against it. This has engaged them to plant all their batteries to beat it down, as being the only Church considerable enough to stand in their way : and when not able to affect it by any other arts, they have betaken themselves to the old artifice of *ruining* us by *dividing* us. In order hereunto, they have, upon all occasions, strenuously promoted the Separation, mixed themselves with our Dissenters, put on every shape that they might the better follow the common outcry against our Church, as *Popish* and Antichristian, spurring on the people to call for a *more pure and spiritual way of worship*, and to clamour for *Liberty*, and *Toleration*, as wherein they well knew they themselves were like

to have the greatest share ; and that, having subverted all order and beaten people out of all sober principles, they foresaw that they must be necessitated, at last, to centre in the Communion of the Romish Church. This was a trade they began betimes, almost in the very infancy of the Reformation. Witness the story of Faithful Commyn, a Dominican Friar, who passed under the notion of a *zealous Puritan*, and was much admired and followed by the people for his seeming piety, spiritual gifts, and zeal against Popery..... The same course, we need not doubt, the Papists held on in the succeeding times, these being some of the main directions which Contzen, the Jesuit, gives for the reducing Popery into a country—‘that it be done under pretence of ease to tender consciences, and that liberty be granted to that end, and that *as much use be made of the division of enemies, as of the agreement of friends.*’ What a stroke they had in fomenting the differences and distractions that brought on the late Civil Wars, and how active they were both in the counsels and proceedings of the *Parliament party*, the world needs not to be told at this time of day. ‘Great numbers of them, both Commanders and others, serving in their Armies, great industry was used to corrupt the loyalty and affection of those of that religion, and private promises and undertakings were made to them, that if they would assist them against the King, all the Laws made in their prejudice should be repealed ;’ as the late King of blessed memory tells the world in one of his public Declarations, after the Victory at Edgehill, adding, that though some few of eminent abilities for command and conduct, and of moderate and unfactious dispositions, were employed in his service ; yet ‘we are confident, that a far greater number of that religion is in the Army of the Rebels, than in our own.’ And the King, it seems, had good reason to say so. For, as *De Salmonet*, a Secular Priest, who wrote in French a History of our late Civil Wars, informs us, in that very fight at Edghill, besides two Companies of Walloons, and other Roman Catholics that served there, that (says he) which did most surprize every body, was, that ‘*several Popish Priests* were found amongst the dead that were slain on the Parliament side.’ (Numbers, *xxi.* 8.) So plain is it, that they served in their armies, were present at their Councils, and upon all occasions mixed with their Parties, that they might widen the breach beyond all recovery. Thus was it then. And about the time of the King’s coming in, a

Letter of Advice was written by Seignior Ballarini concerning the best way of managing the Popish Interest in England, upon His Majesty's Restauration, wherein it was advised, especially to obstruct the Settlement of the fundamental Constitutions of the Kingdom, to set up the prosperous way of fears and jealousies of the King and Bishops, to asperse the Bishops and Ministers of the Church of England, and to represent its Doctrine and Worship as coming too near to the Church of Rome ; to second the factious in promoting an Indulgence, and to endeavour, that the trade and treasure of the nation might be engrossed between themselves and other discontented parties."

Further testimony to the same effect is given by Dr. Tennyson, then Bishop of Lincoln, in his "Argument for Union, &c.," (London Cases, p. 467, &c.)

"The History of our late Revolutions sheweth, that Popery will not be smothered in the ruins of the Church of England, but rather be advanced upon them.

"It made great progress in the late times: insomuch that the *Dis-senters do remove the odium of the late King's execrable Murder from themselves, and lay it upon the Jesuites*, thereby tacitly acknowledging, that they had so great a power over some of them, as to make them to become their instruments for the cutting off the Lord's Anointed.....It hath been commonly said that Gifford the Jesuite appeared openly in the year 47 amongst the Agitators, and that his pen was used in the Paper drawn up at a Committee in the Army, and called 'The Agreement of the People.' K. Charles, the Martyr, speaketh of such things as notorious, in one of his printed Declarations, 'All men know (said he) the great number of Papists which serve in their Army, Commanders and others.'

"In the year 49, those in the House were acquainted with divers Papers, taken in a Frenchman's trunk at Rye, discovering a Popish design to be set on foot in England, with Commissions from the Bishop of Chalcodon, by Authority of the Church of Rome, to Popish Priests, and others, for settling the discipline of the Romish Church in England and Scotland. Mr. Edwards (*Gangrana* p. 10, pt. 2.) reports from Mr. Mills, a Common-Councilman, who was so informed by a knowing Papist, that the Romanists did generally shelter themselves under the vizard of *Independency*! It is certain, that a College of Jesuites was

established at Come in the year 52; and in a Paper found there, mention was made of 155 reconciled that year to the Church of Rome. Oliver (Cromwell) himself used these words in a Declaration published by the advice of his Council, (Oct. 31, 1655) 'It is not only commonly observed, but there remains with us somewhat of Proof, that Jesuites have been found among some discontented Parties in this nation, who are observed to quarrel and fall out with every Form or Administration in the Church or State.' Dr. Bayly, the Romanist, openly courted Oliver as the present hopes of Rome; and with a flattery as gross, as the jingle was ridiculous, called him *Oliva Vera*. And one of his Physicians hath said of him, that he was once negotiating with the Romanists for Toleration; but broke off the bargain, partly because they came not up to his price, and partly because he feared it would be offensive to the people."

The Rev. J. C. Crossthwaite, in his "Sermons on the Christian Ministry," (p. 160,) quotes Archbishop Tennyson's dedication of his "True Account of a Conference, &c.," (London, 1687,) to the following effect:—

"My Father being turned out of his living of Mondesley, in Norfolk, as an adherer to King Charles the Martyr; a person, one of whose names was Gubbard, recommending himself to the Committee at Norwich, as a man who had a zeal for the same cause in which they were engaged, took possession of the living and received all profits, but restored nothing. And with Mondesley he held the living of Knapton also. After a few years he began to throw off part of his disguise, and he preached up Purgatory, and other such points in so open a manner, that the same Committee who had put him in, turned him out again: and in a little time, he (as it were) vanished away."

Mr. Crossthwaite also gives several instances of a similar character, from Walker's Suffering of the Clergy, which would astonish us most considerably, did we not remember that of *seven thousand*, or more, Puritan teachers, who were thrust into the place of as many ejected Clergy at the Great Rebellion, only *two thousand* yielded at the Restoration—the other five thousand forgetting, all of a sudden, their previous "tender conscience," and Jesuitically swallowing

everything that they had before so vehemently objected to, rather than give up their benefices—that stolen property, on which they had so long been battenning at the expense of the rightful owners!

“It has been well remarked,” says South, “that the truth is, those men do not really believe themselves, while they thus plead against the ceremonies and orders of our Church. For when a late Act of Parliament required all persons in office, or designing to qualify themselves for any office in the State, to receive the Sacrament according to the use and order of the Church of England, (which we all know was to receive it kneeling,) we find not that those men, in such cases, refused the doing of it, (how idolatrous soever both now and then they pretended it to be,) rather than quit the least office of gain which they actually had, or miss of any which they were in pursuit of.” (Sermon on Gal. ii, 5.)

“Before the man
Had got his end,
He was all Puritan :
What he would have
He thus obtained,
And then resumed knave.”

(*vid.* Archbp. Sancroft's *Modern Policies*, ii.)

The following, copied from one of the London Newspapers in 1846, will tend to shew that the same line of policy is still in favour with the advocates of Rome.

“At the meeting of the Surrey Protestant Alliance, on Tuesday, Sir Digby Mackworth, who was in the chair, made the following astounding communication :—‘Mr. Gordon stated to him (the Chairman,) that the Jesuits were in the habit of picking up young men of talent, to whom they taught the art of rapid writing, and thus qualified, they sent them forth as reporters. Connected with the *Morning Chronicle* there were 16 Roman Catholics. (A voice, ‘Yes, and the Editor also was a Roman Catholic.’) Another paper had in its service 13 Reporters, of whom 10 were Roman Catholics; even the *Protestant Record* had a Roman Catholic Reporter. He (the Chairman) would not state but that these Reporters did their business very fairly in all matters which did not involve the interests of Rome—but in its behalf there was at work in those men a singular agency!”

II.

Testimonies to the wisdom and success of this crafty policy.

“ We are not so dull, but we perceive who are the prime designers, as well as the professed actors, against our Church, and from what quarter the blow chiefly threatens us. We know the spring as well as we observe the motion, and scent the foot which pursues, as well as see the hand which is lifted up against us. The Pope is an experienced workman ; he knows his tools, and he knows them to be but tools, and he knows withal how to use them ; and that, so, that they shall neither know who it is that uses them, nor what he uses them for ; and we cannot in reason presume his skill now in 93, to be at all less than it was in 41.” (South’s Sermons Prov. x. 9. Ep. Dedic.)

“ This gives advantage to the Papists, *for us to quarrel among ourselves.* Would to God this advantage had never been given them ! And woe be to them by whom these offences come.” (Stillfleet’s “Unreasonableness of Separation,” Pref. p. 43.)

“ And to shew yet further, what influence the Jesuitical counsels have had upon their people, as to the course of Separation, I shall produce the testimony of a very considerable person among them, who understood those affairs as well as any man, viz. Mr. Ph. Nye, who, not long before his death, foreseeing the mischievous consequence of those extravagant heats the people were running into, wrote a discourse on purpose to prove it lawful to hear the Conforming Ministers, and answers all the common objections against it : towards the conclusion, he wonders how the differing parties came to be so agreed in thinking it unlawful to hear us preach ; but he saith, he is ‘persuaded it is one constant design of Satan, in the variety of ways of religion he hath set on foot by Jesuits among us. Let us therefore be more aware of whatsoever tends that way.’ Here we have a plain confession of a leading man among the Dissenters, that the Jesuits were very busie among them, and that they and the Devil joyned together in setting them at the greatest distance possible from the Church of England, and that those who would countermine the Devil and the Jesuits, must avoid whatever tends to that height of Separation the

people were run into. And Mr. Baxter, in those dayes, viz. but a little before the Indulgence came out, was so sensible of the mischief of Separation, that he saith, 'our division gratifieth the Papists, and greatly hazardeth the Protestant religion, and that more than most of you seem to believe, or to regard;' where he speaks to the separating people; and among other great inconveniences of separation, which he mentions, this is one, that Popery will get by it so great advantage as may hazard us all, and we may lose that, which the several parties do contend about. Two wayes especially Popery will grow out of our divisions.

1. "By the odium and scorn of our disagreements, inconsistency, and multiplied sects, they will persuade people that we must come for unity to them, or else run mad, and crumble into dust and individuals. Thousands have been drawn to Popery, or confirmed in it, by this argument already; and I am persuaded, that all the arguments else in Bellarmin, and all other books that ever were written, have not done so much to make Papists in England, as the multitude of sects among ourselves. Yea, some professors of religious strictness, of great esteem for Godliness, have turned Papists themselves, when they were giddy and wearied with turnings; and when they had run from sect to sect, and found no consistency in any.

2. "Either the Papists by increasing the divisions, would make them be accounted seditious, rebellious, dangerous, to the publick peace; or else when so many parties were constrained to beg and wait for liberty, the Papists may not be shut out alone, but have toleration with the rest. And, saith he, shall they use *our* hands to do their works, and pull their freedom out of the fire? We have already unspeakably served them, both in this and in abating the odium of the Gunpowder Plot, and their other treasons, insurrections, and Spanish Invasion." Thus freely did Mr. Baxter write at that time; and even after the Indulgence, he hath these passages, concerning the separating and dividing humor of their people; "it shameth, it grieveth us to see and hear from England, and from New England, this common cry, We are endangered by divisions, principally because the self-conceited part of the religious people, will not be ruled by their Pastors, but must have their way, and will needs be rulers of the Church and them." And soon after he saith to them, *you have made more Papists than ever you or we are likely to recover*—nothing is any whit con-

siderable that a Papist hath to say, till he cometh to your case, and saith, doth not experience tell you, that without papal unity and force, these people will never be ruled or united ! It is you that tempt them to use fire and faggot, that will not be ruled nor kept in concord by the wisest and holiest and most self-denying ministers upon earth—(are not these kind words for themselves, considering what he gives to others ?) “And must you, even you, that should be our comfort, become our shame, and break our hearts, and make men Papists by your temptation ? Wo to the world because of offences, and wo to some by whom they come.”

“Let now any impartial reader judge, who did most effectually serve the Papists’ designs, those who kept to the Communion of the Church of England, or those who fell into the course of separation ? I will allow, what Mr. Baxter saith, that they might use their endeavours to exasperate the several parties against each other ; and might sometimes press the more rigorous execution of laws against them ; but then it was to set them at the greater distance from us, and to make them more pliable to a general toleration. And they sometimes complained, that those who were most adverse to this, found themselves under the severity of the law, when more tractable men escaped ; which they have weakly imputed to the implacable temper of the Bishops, when they might easily understand the true cause of such a discrimination : but from the whole it appears, that the grand design of the Papists for many years, was to break in pieces the Constitution of the Church of England ; which being done, they flattered themselves with the hopes of great accessions to their strength and party ; and in order to this, they inflamed the differences among us to the utmost height, on purpose to make all the dissenting parties to joyn with them for a general toleration ; which they did not question would destroy this Church, and advance their interest. Whether they did judge truly in this I am not to determine ; it is sufficient that they went upon the greatest probabilities. But is it possible to imagine such skilful engineers should use so much art and industry to undermine and blow up a bulwark, unless they hoped to gain the place, or at least some very considerable advantage to themselves by it ? And it is a most unfortunate condition our Church is in, if those who design to bring in Popery, and those who design to keep it out, should both conspire towards its destruction.” *ibid*, p. 27.

"Many, by the factious behaviour of the Puritans, were driven to be Papists." K. James at Hampton Court Conference. (*vid.* Cardwell's History of Conferences, p. 210.)

"He next observed, that our multiplied divisions had produced such a harvest to the Pope, as had never been known in England since the Reformation." Archbishop Laud's Speech on the Scaffold. (*vid.* Life, by Le Bas, cap. 8, p. 320.)

"In the meanwhile, the Church, by these horrible disorders, is torn in pieces, and the common enemies of it, the Papists, and some who hate it as much, gratified." (South's Sermons. Gal. ii. 5.)

"Since it is impossible for government or society to subsist long, where there is no national bond or cement of religion to hold it together, it must quickly dissolve into confusion : and since confusion cannot last always, but that it must in the issue settle into something or other—that something here no doubt will and must be Popery—Popery infallibly and irresistibly : for the Church of England being once suppressed, no other Church, or (rather) *sect* amongst us, (for all besides it are no better,) has any bottom or foundation, or indeed any tolerable pretence, to set up and settle itself upon. And that this fatal consequence thus drawn is neither false nor precarious, we may be assured from the Papists themselves. For does not their late agent (Coleman) who lost his life in their service and whose letters are so well known—does he not in one of them affirm, that all the advantages they expected to make, was by the help of the Nonconformists, as Presbyterians, Independents, and other Sects ? (I transcribe his own words.) And shall we not here believe, that the Papists themselves best knew what were the properest and most efficacious ways for the prosecuting their own interest ? So that let all our Separatists and Dissenters know, that they are the Pope's journeymen to carry on his work." (South, *ib. vid.* also Sermon on Eccles. v. 2.)

"Bishop Pilkington, who was always, according to Mr. Neal's account, a very great friend and favourer of the Nonconformists, complains, 'that the disputes, which began about the vestments, were now carried further, even to the *whole Constitution*—that pious persons lamented this, Atheists laughed, and the *Papists blew the coals.*'" (Madox Examination of Neal, p. 181.)

Bp. Madox also quotes (p. 346.) a Letter from Archbishop Whitgift to Lord Burleigh, in which he says :—

"My proceedings are neither so vehement nor general against (Puritan) Ministers and Preachers as some pretend, doing me therein great injury. And I have sundry times satisfied your Lordship therein. The objection of 'encouraging the Papists, &c.' hath neither probability nor likelihood. For how can Papists be animated by urging of men to subscribe *against* the Pope's Supremacy, or to the justifying of the Book of Common Prayer and of the Articles of Religion, both which they so greatly condemn? But indeed, Papists, &c. are animated, because they see these kind of persons (which herein, after a sort, join with them) so greatly friended, so much borne with, and so animated in their disordered doings, against both God's laws and man's, and against their chief governors, Civil and Ecclesiastical. This, I say, encourageth the Papists and maketh them so malapert—The other is but a 'fallax à non causâ ad causam.' O my Lord, would to God *some* of them which *use this argument* had no *Papists* in their *families*, and not *otherwise also countenanced* them, whereby indeed they receive encouragement. Assure yourself, that the Papists are rather grieved at my doings, because they tend to the taking away of their chief argument, *i. e.* that we cannot agree among ourselves, and lack unity, and therefore are out of the Church. *And I am credibly informed, that the Papists give encouragement to these men, and commend them in their doings*, whereof I have also some experience." (Strype's Whitgift, lib. 3, Appendix.)

"The last which have received strength and encouragement from the reformers (*i. e.* the Puritans, who wished to reform the Reformation) are *Papists*: against whom although they are most bitter enemies, yet unwittingly they have given them great advantage. For what can any enemy rather desire than the breach and dissension of those which are confederates against him? wherein they are to remember, that if our communion with Papists in some few ceremonies do so much strengthen them, as is pretended, how much more doth this division and rent among ourselves, especially seeing it is maintained to be, not in light matters only, but even in matters of Faith and Salvation." (G. Cranmer's Letter to Hooker.—Walton's Lives Ed. Zouch, p. 261.)

"In the meane time who gains by this sequestration but *Rome* and *Hell*? How doe they insult in this advantage, that our Mother's owne children condemne her for unclean, that wee are daily weakened

by our divisions, that the rude multitude hath so palpable a motive to distrust us ! Sure you intended it not : but *if you had been their hired Agent, you could not have done our enemies greater service.*" (Bp. Hall, Dec. iii. Ep. 1. "To M. Smith and M. Rob—ringleaders of the late Separation at Amsterdam.")

"The bottomless and boundless sea of Rome will hope to swallow us, if we disunite ourselves in uncharitable misinterpretations of one another." (Dr. Donne, ap. *Voice of the Church*, i. 42.)

"But I have somewhat to return upon these our brethren (Puritans) who thus causelessly suspect us. Possibly it will not please them : but I must speak it out, both for the truth's sake and their's ; to wit, that *themselves* are in *truth*, though not purposely and intentionally (whereof in my own thought I freely acquit them) yet *really* and *eventually, the great promoters of the Roman interest among us* ; and that, more ways than one. First, by putting to their helping hand to the pulling down of Episcopacy. It is very well known to many what rejoicing that vote brought to the Romish party—how even in Rome itself, they sang their Io-Pæans upon the tidings thereof, and said triumphantly 'now the day is ours ; now is the fatal blow given to the Protestant religion in England.' They who, by conversing much with that nation, were well acquainted with the fiery turbulent spirits of the Scottish Presbyterians, knew as well how to make their advantage thereof ; and handled the matter with so much cunning by fomenting their discontents underhand, till they had framed them, and, by their means, some of the same party here, to become the fittest instruments for the carrying on of their great design. And this, I verily believe, was the very masterpiece of the whole plot—they could not but foresee (as the event has also proved) that if the old government, a main pillar in the building, were once dissolved, the whole fabric would be sore shaken, if not presently shattered in pieces and ruined : things would presently run into confusion ; distractions and divisions would certainly follow ; and when the waters should be sufficiently troubled and muddled, then would be their opportunity to cast in their nets for a draught." (Bp. Sander-son, *Pref. to Sermons*, § 18.)

"God's will be done in all things ! But if Popery ever comes in by English hands (as I see not how it can come in by any other) I

doubt not but it will fully pay the scores of those who brought it in." (South on Gal. ii. 5.)

"It is manifest enough, and cannot now be denied, that the Papists have always attempted to pull down the Church of England by pretended Protestant hands ; and have made use of the facility of our Dissenting Brethren to bring about their own designs." (Bp. Grove, *vid. London Cases*, p. 1.)

"Alas how near have we been unto ruin, (Great Rebellion) and I wish I had no reason to say, how near are we to it, considering the indefatigable industry, the united endeavours, the matchless policy, of those that contrive and desire it ! Can we think that we are safe, as long as there is such an abiding reason to make us suspect it, and that our divisions are both fomented and made use of by them to destroy us ?" (Dr. Williams, *ibid.* p. 102.)

"And what infinite mischief this rash and intemperate zeal for reforming abuses and corruptions hath done to our Church and nation, if the experience of this last age will not sufficiently convince men, it is not to be hoped that any discourse should. *We little consider whose interest we thus serve and promote*: we do his work who is most delighted with strife and confusion, and every one can tell who that is, and where he reigns. To be sure, by these uncharitable Separations we highly gratifie the common enemy, whose great design and policy it hath all along been, by the follies and invincible scruples of Protestant Dissenters, to weaken, and by degrees pull down, the Church of England, and then we all become an easie prey to Rome." Dr. Calamy (a Puritan) *ibid.* p. 188.

"(A.D. 1588.) The confusions that prevailed in the Church, and the unsettled state into which the minds of men were thrown, afforded an opportunity to the Roman Catholics of recommending their principles to the people in different parts of the kingdom. The zeal of the Clergy and of the Protestant gentlemen, to check the progress of this evil, was heartily encouraged by James (King) who, though aspersed from time to time as a concealed Papist, was in reality a sincere friend to the Reformation. The Assembly appoint a Fast, their principal expedient in all difficulties ; the reasons assigned for which diffuse some light on the condition of things, abroad as well as at home. They specify the universal conspiracy of the enemies of the Gospel ; the defection of the multitude from the truth ; the con-

spiracy intended against it by great men, entertainers of Jesuits and Papists ; the coldness of all, the ruin of the Church's patrimony, and the prevalence of iniquity." (Bp. Russell's *History of the Church in Scotland*, vol. 2, p. 26.)

Hume, the Historian, speaking of the refusal of the Presbyterians to conform to the Church, has introduced the following instructive passage :—

"The (Roman) Catholic party at Court, who desired a great rent among the Protestants, encouraged them in this obstinacy." (c. 63.)

"When the fairies are displeased with any body, they are said to send their elves to pinch them. The Ecclesiastiques (Romish) when they are displeased with any civil state, make also their elves, i. e. superstitious enchanted subjects, to pinch their Princes, by preaching sedition." (Hobbes' "*Leviathan*," ap. Southey's *Life of Wesley*.)

"The Jesuit reckons it in the number of his merits, if he may, by any sinister ways, ruffle and disorder heretical kingdoms (so he calls them) ; encourage weak and unstable minds to slight magistracy ; irritate divisions, tumults, rebellions ; absolve from oaths and all sacred ties : so that it is hard to find any tragical scene, or bloody theatre, into which the Jesuit hath not intruded, and been as busy as Davus in the Comedy, contributing in a very high measure to every fanatic insolence, justifying the old Lemma of Loyola's picture, *Cavete vobis Principes*. These are the fire-brands of Europe, the forge and bellows of Sedition, infernal emissaries, the pests of the age, men that live as if huge sins would merit heaven by an antiperistasis." "Thus he abuses Christ, by pretending His favour to unwarrantable actions : he abuses his Prince, by alienating the affections and allegiance of his subjects ; he abuses the Church, by shattering it into rents and schisms, wounding it with a feather from its own wing, snatching a coal from the Altar, to fire both the Church and State—and lastly, he abuses himself ; for when the politician hath made his best use of his seditious spirit, he leaves him to his own wild distempers, having directed his own thoughts to another goal." (Archbp. Sancroft's "*Modern Policies*," iv. *Life by D'Oyly*, vol. 2.)

This applies especially, in Sancroft's view, to the Puritans, and other "turbulent spirits," of whom he says (*ibid.*)

"He that peruses history will find that there hath been no innovation so gross, no rebellion so hideous, but hath had some ecclesiastical fomenters ; for such as want worth enough of their own to reach preferment in a regular way, are most apt to envy the just honours of better men ; and, despairing to obtain their end by learning and piety, they aspire to it by the crooked means of faction and schism."

"To deny the necessity of any particular Communion ; to expose the validity of Sacraments, and rally upon the uninterrupted Succession of Priests, and pull down every pillar in the Church of Christ, is *an errand on which Rome hath sent many messengers*. And the Papists are no more provoked with your Lordship (Bp. Hoadley) for these discourses, than they were angry with *William Penn, the Jesuit, for preaching up Quakerism*. So long as they rejoice in our divisions, or are glad to see the city of God made a mere Babel, they can no more be angry at your Lordship than at your advocates." (Law's 1st Letter to Hoadley.)

"The most active supporters of King James (II.) were *William Penn, a Quaker*, and Henry Care, a Dissenter. They encouraged the King in his measures (of Romish aggression) : and, but for that encouragement, His Majesty would never have proceeded to a prosecution of the imprisoned Prelates. They asserted the dispensing power in the Crown ; so that according to their doctrine, the King could not be bound by any laws." (Lathbury's *History of the Non-jurors*, p. 13.)

"There was no probability that the Roman Catholics would be able to convert the Protestants, or establish their religion by any other methods than those which must first have destroyed the liberty of the subject ; except, indeed, inasmuch as the violence with which the Protestants attacked each other might induce the timid members of their communion to throw themselves into the arms of the Church of Rome, and to seek to quiet their doubts under the treacherous security of her infallibility." (Bp. Short's "History of the Church of England," § 723, Ed. 1845.)

It will now, it is hoped, be tolerably clear, why the Jesuits have exerted themselves so much since the Reformation in carrying out their tortuous policy of preaching up Puritanism. The disguise enabled them to work unsuspectedly.

and securely, upon the whole ; while the interest of Rome was slowly yet surely promoted by fostering the growth of heresy and schism in the Anglican Church ; whose strength, they foresaw, would thus be gradually dissipated, and her power of resisting their aggressions continually diminished, until at length she would fall before them entirely, when nothing would remain to prevent the full re-establishment of all their former usurpation. Archbp. Tennyson, in his "Argument for Union," before quoted, sums up thus lucidly and well :—

"Dissension itself amongst the Protestants weakneth their interest ; and that which weakens one side strengthens another.

"And many men, entangled in Controversie, and wearied with endless wrangling, are too apt, for meer ease and quiet sake, to cast themselves, in servile manner, into the arms of pretended *infallibility*." (*London Cases*, p. 467.)

III.

"Puritanism indeed is only reformed Jesuitism, as Jesuitism is nothing else but Popish Puritanism : and I could draw out such an exact parallel between them, both as to principles and practices, that it would quickly appear that they are as truly brothers, as ever were Romulus and Remus ; and that they sucked their principles from the same wolf." (South on Rom. xiii. 5.)

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This, however, South has not done ; and the following few out of many points of resemblance between these two great perversions of Christianity are now set forth, with the view of shewing, that, since they possess so many principles in common, we have no reason either to look upon the Romish policy as absurd, or be surprized at finding it so successful—that we need not be astonished either at the seeming strangeness of the scheme, or at the fact that Puritanism, professedly so Antipopish, has furnished all, or nearly all, the converts gained to Popery since the Reformation.

1. "Papistry is a disease of the mind : Puritanism, of the brain ; the antidote to both being a grave, settled, and well-ordered Church, in the obedience of God and their King." (K. James I. "Letter to Scotch Bishops," *vid.* Spotswoode. vii.)
2. Romanism asserts the infallibility of the Pope.  
Puritanism makes each man a Pope to himself, (by denying the authority of the Church, and asserting the right of unlimited private judgment.)
3. Romanism mis-quotes Scripture for self-interest.  
So does Puritanism.
4. Romanism degrades the Word of God, by assertions of its general excessive obscurity and indeterminateness.  
Puritanism degrades it, by declaring it to be wholly within the reach of the most unlearned.
5. Both Romanism and Puritanism hold the doctrine of "Development." For their peculiar notions did not exist for centuries after the death of the Apostles.
6. Both hold the doctrine of "Intention." Romanism making the grace of the Holy Communion depend on the *intention* or right feeling of the Priest : and Puritanism—that portion of it, at least, which does not consider Holy Baptism a mere form—making the grace of this Sacrament depend on the *intention* or faith, &c., of the Priest, Parents, Sponsors, &c.
7. Both Romanism and Puritanism unite in trying to bring down the mystery of the Holy Communion to the level of human reason.  
The former, by explaining away the "outward visible sign,"  
The latter, by explaining away the "inward spiritual grace."
8. Romanism has her Purgatory. And so too has that branch of Puritanism which denies the eternity of punishment.
9. Romanism *professes* great reverence for Antiquity : but in reality refuses appeal to it.  
Puritanism scouts the idea altogether.  
N.B. *Antiquity is utterly opposed to both.*
10. In consistency with this contempt of Antiquity, both Romanism and Puritanism make the ancient writers mere tools to serve their own purposes—the former perverting the Intermediate State into Purgatory, and then dragging forward the Fathers to prove the latter, when they only speak of the former : while Puritanism

perverts Renovation or Conversion into Regeneration, and does the same.

11. Romanism says "Ignorance is the mother of Devotion."  
So does Puritanism, *virtually*, if not in so many words; by decrying all but the Bible as "human learning," and therefore *needless*, if not worse.
12. Romanism asserts absolute Authority over all.  
Puritanism *exercises* it most rigorously whenever it has the opportunity, though *professing* the utmost liberality, &c., and constantly denouncing the opposite.
13. Romanism denies Salvation to all but its own adherents.  
So does Puritanism, whatever shape it may assume.
14. Both, in fact, are narrow-minded, bigoted, and intolerant, to excess.
15. Both, in times past, held themselves superior to all civil authority, and thus promoted Rebellion. (*vid.* any History of Popery or Presbyterianism.)
16. Both strongly maintained the propriety of punishing "heretics" even with death: and *did it when they could*.
17. Both knew the use of the "Secular Arm." Both desired Princes to "kiss the toe" of their authority: and both claimed the power of punishing their Sovereign. (*vid.* Madox *Examination* of Neal's "History of the Puritans," pp. 120, 222.)
18. Both refuse fair discussion in conferences for the settling of disputed points—and both refuse to allow the force of condemnatory Scripture. (S. Matt. xiii. 15.)
19. Romanism allows of Lay-Baptism.  
So does Puritanism.
20. Romanism is undoubtedly chargeable with Idolatry.  
And as undoubtedly, Puritanism now makes a kind of Idol of the *English translation* of the Bible, and of *Private judgment*, *i. e.* *self will*; just as "the Presbyterian Discipline," and the "Blessed Covenant" were its Idols in the 17th century. All opposing arguments being drowned by the incessant reiteration of these party cries. (Acts xix. 34.)
21. Puritanism, too, makes an Idol of Preaching; the hearing of sermons being very extensively regarded as a species of "opus operatum."

22. Both insist upon it that the Reformation was schismatical, and that the principle of Separation was thereby recognized.
23. Both abuse the Reformation, and attribute false motives and opinions of the Reformers.
24. Both assert the Anglican Church to have been founded then, and consequently to be a mere human contrivance.
25. Both do their utmost to pull it down.
26. Both cry "Popery" on sound and consistent Churchmen, in order to lessen their influence, &c.
27. Both seek to depress Episcopacy.  
The one, for the elevation of the Papal claims ; the other, for that of the claims of individual teachers.
28. The doctrines of both as to Justification, are equally comfortable and unscriptural, lulling the conscience of the sinner, and ridding him of all anxiety as to his past sins, which are to be forthwith forgotten.
29. Both maintain that Saints enjoy the beatific vision before the Day of Judgment. (Bp. Bull's "Corruptions of Rome.")

Again, they resemble each other in rushing to extremes.

1. Romanism claims an *exclusive* right to the title of "Catholic."  
Puritanism utterly rejects it.
2. Romanism is overloaded with forms and ceremonies.  
Puritanism repudiates them (nominally) altogether.
3. Romanism makes a merit of observing Ritual performances.  
Puritanism makes a merit of neglecting them.
4. Romanism makes the Church everything.  
Puritanism makes the Church nothing.
5. Romanism adds to the Creeds : or rather, makes new ones.  
Puritanism rejects them, partially or wholly, according as they are opposed to the peculiar tenets of its several branches.

In fact, both Romanism and Puritanism, (however much they may and do protest against anything of the sort) have "rejected the commandments of God, that they may keep their own traditions:" the former following writers who lived between the seventh and fifteenth centuries: the latter those of a more recent date, viz. Calvin, Socinus, Fox, Brown, Wesley, and others of a similar stamp.

## IV.

## "EXTREMES MEET."

"All moral error runs in a circle. Follow one extreme in order to avoid another, and it will infallibly bring you round to the very evil from which you were endeavouring to escape." (SEWELL'S "*Christian Morals*," p. 135.)

This is, indeed, most true, as the history of Puritanism abundantly exemplifies: and herein consists the danger of the slightest deviation from the middle path of Truth to either side, through fear of danger on the other; since such deviations tend continually to still wider divergence, and when they once begin, there is no saying where they will end.

"It was observed of old, that when inconsiderate people are avoiding one extreme, they commonly fall into another, while reason and discretion keep the middle way." (Bp. Horne, Prim. Charge.)

"Man is a creature of extremes. The middle path is generally the wise path, but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them. The Papists treat man as all *sense*, and therefore some Protestants would treat him as all *spirit*. Because one party has exalted the Virgin Mary to a Divinity, the other can scarcely think of that most highly favoured among women with common respect. The Papist puts the Apocrypha into his canon. The Protestant will scarcely regard it as an ancient record. The Popish heresy of human merit in Justification, drove Luther on the other side into the most unwarrantable and unscriptural statements of that doctrine. The Papists consider Grace as inseparable from the participation of the Sacraments. The Protestants too often lose sight of them as instituted means of conveying grace." (Cecil's *Remains*.)

"We cannot hide or dissemble that evil, the grievous inconvenience whereof we feel. Our dislike of them by whom too much heretofore hath been attributed to the Church, is grown to an error on the contrary hand; so that now from the Church of God too much is derogated. By which removal of one extremity with another, the world,

seeking to procure a remedy, hath purchased a mere exchange of the evil which before was felt." (Hooker, v. 8.)

"The Reformed Churches had need look well to themselves. For if they come out of Babel to run down Egypt, they'll get but little by the bargain." (Archbishop Laud, "Troubles, &c.," p. 135.)

"As the prejudices and prepossessions of education are exceeding hardly removed and broken, so, being once broken, the aversions of the mind from them, running into the other extreme, are altogether as impetuous and as hardly governable by impartial reason: whereupon shadows are oftentimes mistaken for substances, whilst men, through immoderate fearfulness, first create to themselves appearances of evil, and then fly from them." (South, on 1 Cor. viii. 12.)

"I fell among some Lutheran and Calvinistic authors, who magnified Faith to such an amazing size, that it hid all the rest of the Commandments. I did not then see that this was the natural effect of their overgrown fear of Popery; being so terrified with the cry of Merit and Good Works, that they plunged at once into the other extreme." (J. Wesley. *vid.* Life, by Southey, iii.)

"If you have a crooked stick in your hand, and would make it straight, the first step you take is to bend it too much the contrary way; after which it may come to be right at last. Just so it happens that, if mankind are offended with anything, and sensible of a past error, they are apt to fly from it with such an undistinguishing aversion, as to fall, before they are aware, into the contrary extreme: and their prejudice, if they have any, is not *for*, but *against*, what they are correcting. Instead of doing too little, they are in danger of being in such a heat as to *overdo* every thing they set about." (Jones, Lett. to Com. People, 8; *vid.* "Scholar Armed.")

"Infidelity, or *incredulity*, is the very same fault with *credulity*, (or superstition). Both consist in preferring a lower degree of probability to a higher." (Hey's *Lectures*, B. i. cap. 12.)

"There is a superstition in avoiding superstition, when men think to do best if they go farthest from the superstition formerly received." (Bacon's *Essays*.—"Superstition.")

Such, then, being the tendency of the human mind, and such the result of running to extremes, the following illustrations will not be more surprising than the former ones, under Article III.

Bishop Hooper, (successor to Bishop Ken,) speaking of the declension from primitive truth in the time of the Rebellion, thus writes:—

“But these false principles could not be fixed so. They, (Presbyterians,) were pursued by their own party, and run down in fact. [*vid.* Hooker, Pref. viii.] For as to the first, there rose up those that could no more spy out Presbyterianism in the Bible, than they had been suffered to see Episcopacy before. Ministry and Tythes were not to be found in the Gospel, they said. They asked you for your text for every thing you did; for saying ‘you’ rather than ‘thou’; for taking off the hat before God or man. And so as to the other maxime, it was found out at last, that Geneva itself was not far from Italy; and Classes and Synods, (who would have thought it?) were esteemed a little Popish too: if they valued themselves on their distance from Rome, there were those who could go farther than they. The Independants presently outwent them; these were outstripped by others; and, at the last, the Quaker seemed before them all. But, *things moving circularly*, these last came very nigh to that point on the one side, from which they were most remote on the other. Instead of *one* pretending Infallible spirit, we had legions: and all the opposition to the Pope of Rome ended in this, that every man was to be Pope himself.” (“Church of England free from Popery,” *vid.* London Cases, p. 500.)

“Of all the repulsive peculiarities of the ‘Holy Discipline,’ (Presbyterianism,) as it exhibited itself in Archbishop Laud’s time, there was none, perhaps, so remarkable as its coarse hard-featured resemblance to that very Popery which was the object of its professed abhorrence.” (Le Bas’ Life of Laud, p. 367.)

“Thus grew the Papacy, (*by constant agitation for concessions*,) and by the same way will also grow other sects: for there is a Papacy in every sect or faction. They all design the very same height of greatness, though the Pope alone, hitherto, has had the wit and fortune to compass it.” (South, on Gal. ii. 5.)

“Still, I see, while the breath of *religion* fills the sails, *profit* is the compass by which factious men steer their course in all religious commotions.” (*Ieon Basiliké.*)

This will be recognized at once as strikingly applicable to both extremes. As will also the following:—

“In so great a mystery, (as the Millenium,) it will be sufficient



to maintain the thing in a general manner, and not to *inquire too curiously* into the *reasons* of each particular part : lest while expatiating more freely than perhaps we ought, the saying of Solomon should ring in our ears, 'In the multitude of words there wanteth not sin.'" (Mede. *Clavis Apocalyp.* p. 433.)

"When the open practices for settling the new 'Discipline' would not prevail, there was a more secret method made use of by some of their ministers, of doing something that looked little less than miraculous, viz. the casting out Devils from persons pretendedly possessed by them : that so the amazed multitude, having a great veneration for these exorcisers of Devils, by the power of their prayers and fastings, might the more readily and awfully submit to their opinions and ways : which likewise was a practice *borrowed from the Papists*, to make Priests revered, and to confirm the Laity in their superstitions....." *"Their success seems to have been most remarkable with the Female Sex."* (Strype's Life of Whitgift, ap. Bp. Madox' *Examination of Neal's Puritans.*)

Vid. also Bishop Lavington's "Enthusiasm of Methodists," where are noted a great variety of particulars, in which they and the Jesuits closely symbolized ; forcibly illustrating the doctrine of "extremes."

"Those, (Presbyterian teachers,) that are suspended or deprived, suffer it but justly for their obstinacy and contempt. For howsoever they would bear the world in hand, that they are the only persecuted ones, and that they suffer for their consciences, yet in truth they do but abuse the credulity of the simple therein ; and herein, (as in many other things,) *jump with the Papists*, whom they would seem above all others most abhorrent from. For (so too) seminary priests and Jesuits give it out they are martyred for their religion, when the very truth is, they are justly executed for their prodigious treasons, and felonious or treacherous practices against lawful princes and estates." (Sanderson on Rom. xiv. 3. § 21.)

So again with the doctrine of "Regal Supremacy."

"The rest, i.e. the other Religious Communities, Popish and Puritanical, (not by *remote* inferences, but) by *immediate* and *natural* deduction out of their own acknowledged principles, do some way or other deny the King's Supremacy in matters Ecclesiastical : either

claiming a power of jurisdiction over him, or pleading a privilege of exemption from under him. The *Papists* do it *both* ways: in their several doctrines of the Pope's Supremacy, and of the exemption of the Clergy. The Puritans of both sorts, who *think they have sufficiently confuted every thing they have a mind to mislike, if they have once pronounced it Popish and Anti-Christian*, do yet herein, (as in *very many other things*, and some of them of the most dangerous consequence,) *symbolize with the Papists*, and after a sort divide that branch of Anti-Christianism wholly between them: the Presbyterians claiming to their *Consistories* as full and absolute Spiritual Jurisdiction over Princes (with power even to execute them if they shall see cause for it) as the *Papists* challenge to belong to the Pope: and the *Independents* exempting their Congregations from all Spiritual subjection to them, in as ample a manner as the Papists do their Clergy." Bp. Sanderson, on Episcopacy. xvi. ap. Wordsworth's *Theophilus Anglicanus*, p. 304. Where he adduces also Archbp. Bancroft, saying "The Puritans take from Christian Princes, and ascribe to their own regiments the supreme authority under Christ in causes Ecclesiastical. *And thus they join with the Papist.*" (*vid.* "Survey of Pretended Holy Discipline." Compare Hooker viii. 2, 14.)

It has been observed by Archbp. Tennyson, in a passage quoted above, (p.) that *the Puritans laid the blame of King Charles' Murder on the Papists*. The following evidence tends to shew that this is far from improbable. In the Oxford decree of 1683—these propositions among others, culled from the popular Theology of the day,\* were condemned by convocation.

1. All civil authority is derived originally from the people.
2. There is a mutual compact, tacit or express, between a prince and his subjects: and if he perform not his duty, they are discharged from theirs.
3. If lawful governors become tyrants, or govern otherwise than by the laws of God and man they ought to do, they forfeit the right they had unto their government. *Buchanan. Bellarmine. Dolman. Milton. Goodwin. Baxter.*
5. Birth-right and proximity of blood, give no title to rule or government: and it is lawful to preclude the next heir from his right and succession to the crown. *Lex Rex. Dolman. &c., &c.*

\* Collyer says (ii. 902) that "most of the authors from whom the propositions were extracted, had either acted in or abetted the late Rebellion."

23. Wicked kings and tyrants ought to be put to death. And if the judges and inferior magistrates will not do their office, the power of the sword devolves to the people—If the major part of the people refuse to exercise this power, then the ministers may excommunicate such a king: after which it is lawful for any of the subjects to kill him, as the people did Athaliah, and Jehu Jezabel. *Buchanan. Knox. Goodman. Gilby. Jesuits.*
25. The example of Phineas is to us instead of a command: for what God hath commanded or approved in one age, must needs oblige in all. *Goodman. Knox. Naphthali.*
27. King Charles I. made war upon his parliament; and in such a case the King may not only be resisted, but he ceaseth to be King. *Baxter.*
26. King Charles I. was lawfully put to death, and his murderers were the blessed instruments of God's glory in their generation. *Milton. Goodwin. Owen.*

Dr. Pusey, (from whose Sermon on Nov. 5, Append. 3, they have been extracted) illustrates these propositions by a curious passage from a Pamphlet of that time.

"In the year 1594, Parsons the Jesuit, or (as Mr. Camden says) he, Cardinal Allen, and Sir F. Inglefield under the name of *R. Doleman*, wrote a book entitled 'A conference about the next succession to the crown of England,' divided into two parts. The first, pretended to have been the discourse of a civil Lawyer, concerning succession by proximity of blood in general, contains for the most part, in nine chapters, the very principles of sedition and rebellion; proved and maintained (as is there also pretended) by examples and texts of Holy Scripture; examples in France, Spain, Germany, England and other nations. The English examples and instances, generally, are partially cited, or mis-applied, or not fully understood by the author. In the year 1648, as a preparation to the deposition and murder of King Charles I, there was published a pamphlet, and printed at London by Robert Ibbitson, under the title of 'several speeches, delivered at a conference concerning the power of parliaments to proceed against their King for mis-government:' and the heads in the title-page, upon which these speeches are pretended to be made, are in number nine, and *the very same, verbatim, with the titles of Doleman's nine chapters* in his first part of the 'conference touching the succession to the crown:' and the *matter and words of the speeches themselves*, almost in all things, are *the very same*, except the transitions, connections, and some few not material passages, which are left out. From these conferences of Doleman, which by crafty men were pub-

lished by retail, in several pamphlets, speeches, declarations, pernicious deductions, &c. and from the nine speeches last mentioned, all the factious in the late times of rebellion, were furnished with arguments, reasons, examples, and pretences, for their seditious practices. And the suggestions of the act for the trial of King Charles I, and the materials of the long speech Bradshaw made, to declare the grounds of the sentence and aggravate the things laid to his charge, by mis-applying both law and history, were *borrowed from these books : as likewise was much of the most seditious part of Milton's book*, entitled, 'the defence for the people of England.' Also in the year 1655, at London, was printed an abstract of Parsons' book, containing the substance and often the words of it."

The remainder of Bramhall's Letter to Ussher, before referred to, runs thus :—

"The hundred men that went over, 1646, were most of them Soldiers in the Parliament's Army, and were daily to correspond with those Romanists in our late King's Army, that were lately at Oxford, and pretended to fight for his sacred majesty. For at that time there were some Roman Catholics who did not know the design a contriving against our Church and State of England. But the year following, 1647, many of those Romish Orders who came over the year before, were in consultation together, knowing each other. And those of the king's party, asking some why they took with the parliament's side, and asking others whether they were bewitched to turn Puritans—not knowing the design : but at last, secret Bulls and Licences being produced by those of the parliament's side, it was declared between them, there was no better design to confound the Church of England, than by pretending liberty of conscience. It was argued then, that 'England would be a second Holland, a commonwealth ; and if so, what would become of the king ?' it was answered, 'would to God it were come to that point.' It was again replied, 'yourselves have preached so much against Rome and his Holiness, that Rome and her Romanists will be little the better for that change :' but it was answered 'you shall have mass sufficient for 100,000, in a short space, and the governors never the wiser.' Then some of the mercifullest of the Romanists said, 'this cannot be done unless the King die :' upon which argument, the Romish

Orders thus licensed, and in the Parliament Army, wrote unto their several convents, but especially to the Sarbonists, 'whether it may be scrupled to make away our late godly king, and his majesty, his son, our king and master ;' who, blessed be God ! hath escaped their Romish snares laid for him ? It was returned from the Sarbonists 'that it was lawful for the Roman Catholics to work changes in governments for Mother Church's advancement, and chiefly in an heretical kingdom ; and so, lawfully make away the king.' "

Well indeed might the good Archbishop say, "myself would hardly have credited these things, had not mine eyes seen sure evidence of the same."

"One Mr. Atkins, of Gloucestershire, brother to Judge Atkins, being beyond sea, with others that had served the late King, fell into intimate acquaintance with a priest, that had been, (or then was,) governor of one of their colleges in Flanders: they agreed not to meddle with each other about religion, and so continued their friendship long. A little after the king was beheaded, Mr. Atkins met this priest in London, and, going into a tavern with him, said to him, in his familiar way, 'what business have you here ? I warrant you come about some roguery or other.' Whereupon the priest told it him as a great secret, 'that there were thirty of them here in London, who, by instructions from Cardinal Mazarine, did take care of such affairs, and had sate in Council and debated the question, whether the king should be put to death or not. And that it was carried in the affirmative, and there were but two voices for the negative, which was his own and another: and that for his part he could not concur with them, as foreseeing what misery this would bring upon his country.'" (*vid.* Reliquiæ Baxterianæ, lib. i. pt. 2. p. 373. London 1696.)

"Mr. Baxter then refers to Dr. Peter Du Moulin's work, called 'A Vindication of the sincerity of the Protestant religion in the point of Obedience to Sovereigns, opposed to the doctrine of Rebellion, authorized and practised by the Pope and Jesuites: in answer to a Jesuitical libel, entitled 'Philanax Anglicus,' 4to. London 1664." In the 2nd chapter of which (p. 52—64) Dr. Du Moulin proves, that the democratic principles which overturned the monarchy in the time of Charles I, had been first taught by the Jesuits Bellarmine, Suarez, Lessais, and Mariana: and then states several remarkable facts

which strongly corroborate the accounts given by Primate Bramhall and Mr. Baxter. Bishop Kennett, in his diary, also shews from a sermon preached by Dr. John Whincup, before the House of Lords, that these plots of the Court of Rome were detected even in 1645, and the impending danger pointed out to the nation." (Crossthaite's Sermons, Append. p. 157.)

"When the late king was murdered, Mr. Henry Spotswood, riding casually that way just as his head was cut off, espied the Queen's confessor there on horseback, in the habit of a trooper, drawing forth his sword, and flourishing it over his own head in triumph (as others then did.) At which Mr. Spotswood being much amazed, and being familiarly acquainted with the confessor, rode up to him, and said, 'O Father! I little thought to have found you here, or any of your profession, at such a sad spectacle:' to which he answered that 'there were at least forty or more priests and Jesuits there present on horseback, besides himself." (Ware's Foxes and Firebrands, pt. 2.)

"If Popery and Fanaticism are so irreconcilable,\* as our 'true Protestants' would bear us in hand that they are, how come we by that extraordinary discovery made by them of late years, that the late blessed King Charles I, was murdered by the Papists? For all that visibly acted in that Hellish tragedy, were that traitorous packed remainder of the House of Commons, together with their high court of Justice, and the officers of their rebel army.....However, it seems *many were engaged in this murder under masks and vizards, besides the executioner.*" (South, on Isaiah v. 20, pt. 2.)

The following cases strikingly illustrate the foregoing, and shew clearly that Jesuitical principles are by no means confined to those who openly adhere to the rule of Loyola.

"Vulgus decipi vult, et *decipitur*," is a maxim which the Romish Jesuits have acted on in the furtherance of their religion. It is curious to see how Protestants have acted upon the same principle, whilst nominally repudiating it. We learn from Collier's Ecclesiastical

\* *Vid* also, Lealie's *Discourse on the qualifications requisite to administer the Sacraments*; in which he clearly shews that the Presbyterians derived their arguments against Episcopacy from the Jesuits, and their own system from the *Friars Regular*! (Scholar Armed, vol. 1.)

History, (ii. p. 643,) what were the rules in Dr. Bound's (Puritan) book, respecting the observance of Sunday, viz. that, 'whereas all other parts in the Jewish economy were to cease under Christianity, this of the Sabbath was only to change the day, but to remain unaltered in other circumstances.' And in conformity with this rigidity of rule 'no person was to discourse of recreation, news, or business.' Now, when some of his party suspected that Dr. Bound's principles were wrong, and on investigation proved them to be unscriptural, what was their course? *Because these principles tended, as they thought, to the advancement of piety, they thought it more serviceable to let the mistake pass upon the people!* Thus were they acting on the principles of the Jesuits, 'doing evil that good might come,' and supporting the fabric of their doctrinal Church on a falsehood of which they were in themselves perfectly conscious."

"If there be any Superstition, truly and properly so called, 'tis their (the Puritans) observing the Sabbath after the Jewish manner." (Selden's Table Talk.)

[“And for this cause Christ ordained Baptism in water, that *as sure as we see, feel, and touch water with our bodies*, and be washed with water; so assuredly ought we to believe, when we are baptised, that Christ is verily present with us, and that by Him we be newly born again spiritually, and washed from our sins, and grafted in the stock of Christ's own body, and be apparelled, clothed, and harnessed with Him in such wise, that as the Devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and harnessed with that armour.” Archbp. Cranmer, on the Lord's Supper, p. 41, Parker Society Edition.]

After citing this passage in proof that the Reformers did not patronize any “non-natural sense,” or other Jesuitical contrivance to evade the evident meaning of plain words in the Baptismal Service, but really meant what they clearly said, Dr. Hook (Call to Union, p. 89) goes on to say :—

“Of the force of this passage we have indirect evidence in the fact that when the ‘Religious Tract Society’ undertook the republication of the greater part of the ‘Defence,’ *the passage just quoted was carefully omitted!* ‘Their extracts,’ says Mr. Jenkyns, ‘are much too imperfect to convey a full and fair view of Cranmer's tenets, especially as they *do not include a remarkable passage in his first book, illustrative of his opinions on Baptism.*’ The passage alluded

to is the one quoted above. Now it cannot be supposed that the Religious Tract Society, &c., published the tract in question, antiquated in style and controversial in manner, as being in itself peculiarly adapted to those whom the Society is intended to benefit. The object was, of course, to insinuate that the principles of the Society are in accordance with those of the English Reformers. But on one of the most important points, the principles of the Tract Society, and those of Archbishop Cranmer, are very decidedly at variance. On what principle then, can such an *unnoticed* omission be justified? An omission that leads the reader to infer that the Archbishop and the Society are perfectly in union! When Bishop Sanderson's advice is followed, and we have a clear definition of what Popery is, perhaps we shall find this noted as a Popish transaction. For although I am quite sure that truly pious Romanists would disdain such an artifice as this, yet of similar offences some of their most distinguished controversialists have been guilty."

"Another very remarkable fact has been lately brought to light as regards the operation of the Christian Knowledge Society; no less than the *corruption and mutilation of the old Standard books*, which have been from the beginning on the Society's list! The country subscribers have been astounded by the publication of an Appeal, from which it appears that the books of the Society, which they had been circulating, in perfect confidence, as genuine works, have been materially tampered with and altered; and that some of the most revered prelates and divines of the English Church had language put into their mouths of a very different tone and tendency from that which they really spoke. They have in fact been made to bear unconscious testimony to the popular theology of the 19th century. Many of the alterations were, I believe, made inadvertently by some official persons of the Society, who were trusted by the Committee to revise new editions, and imagined probably that our old divines used language without any definite meaning, which might with propriety be translated into more modern phraseology. But what is so astounding is, that when these mutilations and corruptions were pointed out, a party should be found who had the effrontery to justify them. It is difficult to conceive a more striking proof of the unscrupulous encroachment of the Puritan party, and the extreme



depravation of principle in men who could employ, or defend such means of propagating their own peculiar views. One cannot enter into the minds of men professing strict Gospel principles, who can declaim against Jesuitism, and priest-craft, and pious fraud, in the Church of Rome, and yet resort to the expedient of falsifying the writings of our old English divines, to make them speak 'Evangelical language.' (*vid.* Gresley's "Real Danger of the Church," p. 43.)

These things will forcibly remind the reader of the schemes of Jesuit Editors to make ancient writers speak the language of modern Rome. *Vid.* Chillingworth's "Religion of Protestants," Answer to the Preface, § 11, *note*, where he alludes to

"The divines of Doway: whose profession we have in your Belgic Expurgatorius, p. 12, in *censurâ Bertrami*, in these words. 'Seeing in other ancient Catholiques we tolerate, extenuate, and excuse, very many errors, and, devising some shift, often deny them, and put upon them a convenient sense when they are objected to in disputations and conflicts with our adversaries; we see no reason why Bertram may not deserve the same equity.'"

## V.

The old Puritans have been chiefly referred to in the preceding pages. But much of what has been said may be applied, with peculiar propriety, to that sect or party of the present century, which styles itself "Low Church" or "Evangelical;" since it symbolizes with those ancient enemies of the Church in very many particulars, and is therefore fully entitled to the style and title of "Puritan."

The following are but a very few of the more striking peculiarities held in common by ancient and modern religionists of this class.

1. Puritans *in the 16th century*, arrogated to themselves the title of "the Godly party," and other distinctions of a similarly presumptuous and sectarian character: loudly insisting that the Gospel was not, and indeed could not be, preached faithfully and purely by any but themselves.

Puritans *in the 19th century*, in an equally offensive spirit, arrogate to themselves the title of "Evangelical;" and have the same opinion respecting the preaching of the Gospel.\*

Bishop Sanderson observes of such persons:—

"I see not but that the name of Puritan, and the rest, are justly given them. For, appropriating to themselves the names of *Brethren*, *Professors*, *Good-men*, and other like, as differences betwixt them and those they call *Formalists*, would they not have it thought that they have a *Brotherhood* and *Profession* of their own, freer and purer from Superstition and Idolatry than others have, that are not of the same stamp? and, doing so, why may they not be called Puritans?" (Sermon on Rom. xiv. 3, § 27. Compare Hooker, Pref. iii. 11.)

2. *Preaching* was every thing with the old Puritans. In fact, they quite made an idol of this ordinance. (Hooker, v. 21, &c.)

Nor is the case altered with the Puritans of this age, as is manifest from the outcry against "Daily Service," where Sermons have no place: and from the language current among the Laity, who style their Parish Priest, "the Preacher;" and talk of "sitting under" Mr. So-and-so; of being his "hearers;" of going to "hear" this or that fine Preacher, &c., &c.; just as though a Play or Concert were in question, and not the solemn worship of Almighty God.

In accordance with this depreciation of Prayer, the ancient adaptation of the House of God to the purpose of *kneeling to pray* in, was altered to suit the new notion of

\* This is but an unconscious approximation to Popery, which *claims* to itself an exclusive right to the title "Catholic;" though, as South truly observes, "a title no more applicable to the Church of Rome, than a man's finger, when it is swelled and putrified, can be called his whole body." (Sermon on 1 John, iii. 21.)

*sitting to hear*, by the old Puritans, who erected the unsightly Pews and Galleries that so grievously disfigure most of our Churches, and to which modern Puritans still so pertinaciously cling.

The following three passages, penned at three different periods with the interval of a century between each, curiously illustrate the ruling passion of Puritanism, in reference to Public worship ; together with its pernicious consequences.

"Here my lord of London (Bancroft,) kneeling, humbly desired his Majesty (because he saw, as he said, it was a time of moving petitions) that he might have leave to make two or three.

"First, that there might be amongst us, a *praying* ministry another while. For whereas there are in the ministry many excellent duties to be performed, as, the absolving of the penitent, praying for and blessing of the people, administering of the Sacraments, and the like ; it is come to that passe now, that some sort of men thought it the only duty required of a minister, to spend the time speaking out of a pulpit—sometimes, God wot, very undiscreetly and unlearnedly ; and this, with so great injury and prejudice to the celebration of Divine Service, that some ministers would be content to walk in the Churchyard till sermon time, rather than to be present at publick prayer. He confessed, that *in a Church new to be planted, preaching was most necessary* : but among us, now long established in the faith, he thought it not the only necessary duty to be performed, and the other to be so profanely neglected and contemned. Which motion his Majesty (James I.) liked exceeding well, very acutely taxing *the hypocrisie of our times*, which *placeth all religion in the ear*, through which there is an easy passage ; but *prayer*, which expresseth the hearts' affection, and is the true devotion of the mind, as a matter putting us to overmuch trouble (wherein there concurre, if prayer be as it ought, an impartial consideration for our own estates, a due examination to whom we pray, an humble confession of our sins, with a hearty sorrow for them, and repentance not severed from faith) *is accounted and used as the least part of religion*." (2nd daye's Conference at Hampton Court, A.D. 1603, *vid.* Cardwell, p. 191.)

"Another flatters himself that he has lived in full assurance of his Salvation for ten, twenty, or perhaps thirty years ; that is, in other

words, the man has been ignorant and confident very long. Aye, but says another, I am a great hearer and lover of Sermons, especially of lectures ; and it is this which is the very delight of my righteous soul, and the main business of my life—and though indeed according to the *good old Puritan custom*, I use to *walk and talk out the prayers before the Church-door*, or without the choir, yet I am sure to be *always in at the Sermon*. Nay, I have so entirely devoted my whole time to the *hearing* of sermons, that I must confess I have hardly any left to *practise* them. And will not all this set me right for Heaven ? *Yes*, no doubt, *if* a man were to be *pulled up to Heaven by the ears* ; or if the Gospel would but reverse its rule, and declare, that ‘not the *doers* of the word, but the *hearers* only, should be justified.’” (South, on S. Matt. vii. 26, A.D. 1698.)

“I am to remark farther, that with those who are *ignorant and ill-instructed in the nature and use of the Church*, there is a *perverse prejudice in favour of preaching* ; and consequently, a shocking neglect of those duties which belong to the people. It is a fine easy way for people with itching ears to hear a preacher talk them into Heaven, while they neglect all the more essential parts of Divine worship. Many hear a Sermon with the same vain curiosity as people hear a speech upon the stage, and consult nothing but their own amusement. And while the whole of the ministerial duty is supposed to consist in Preaching, a man who can bawl and rant is tempted to make himself a Minister of Jesus Christ without any regular mission ; of which sort we have multitudes in this kingdom at this time, and it is to be feared they are increasing. It is no uncommon thing for persons of all persuasions to meet in the same Church to hear the same preacher ; many of whom have no communion with one another at any other time. *How is a preacher to please such a mixt multitude of hearers, but by leaving the Church of Christ out of the question, and preaching a loose sort of religion which will fit them all?* Perhaps, if he were to *speak the plain truth*, and, from a sincere regard to their souls, give them *such information as they stand most in need of*, they would leave him with *indignation* ; as there were those who would walk no longer with Jesus Christ, because they were not able to bear the things that were spoken by Him. There is a fashion of inviting people to *come to Christ*, without telling them *where* and *how* He is to be found—be-

sides it is a great mistake to suppose that the whole of religion consists in *our taking of Christ* ; it is beginning at the wrong end : for *Christ is to take us*, as He took the little children in His arms, and gave them His blessing. He said to his disciples, ‘ye have not chosen Me, but I have chosen you.’ There is a Covenant between us and God, into which, God, of His infinite mercy, takes us. We do not take Him, neither can we ; and *this confines us to the Ordinances of the Church*, which are not of *us*, but are the gifts of God’s free grace to us miserable sinners. And Christians are united to God and to one another by the services of prayer and participation of the Sacraments more than by hearing of the word without them, which many hear for reasons of vanity and uncharitableness. Who are the *best friends* every minister hath in his Parish ? *They who attend the Prayers and Sacraments with him* ; who are edified by his *Priesthood* as well as by his *preaching*, and are active in the great work of their own Salvation.” (Jones’ Essay on the Church, cap. 3, end of 18th century.)

3. The *Daily Service* has been mentioned as objected to by modern Puritans or “ Evangelicals ” — “ falsely so called.” *Frequent Communions* are also objected to by the same party. That they were anticipated in these objections by their predecessors, will be seen from the following “ Considerations upon the Book of Common Prayer,” suggested by the Puritan Committee in 1641, who were appointed by the House of Lords.

Consideration 8. “ Whether according to that end of the Preface before the Common Prayer, the Curate should be bound to read Morning and Evening Prayers every day in the Church, if he be at home and not reasonably letted : and why not only on Wednesday and Friday Mornings and in the Afternoon on Saturday, with Holy-day eves ? ”

Consideration 17. “ Whether Cathedral and Collegiate Churches shall be strictly bound to celebrate the Holy Communion ‘ every Sunday at the least ; ’ and might not it rather be added ‘ once in a month ? ’ ” (*vid.* Cardwell’s Conferences, cap. 7, p. 374.)

4. Modern Puritans come little if at all behind their forefathers, both in contempt for those ancient writers who are justly regarded with such respect by the whole Church Catholic, and in almost idolatrous reverence for Calvin &c., whom they seem to invest with something very like Popish Infallibility. (*Hooker Pref.* iv. 8.)

"I have heard it credibly reported" says Archbishop Bancroft, "that in a certain College at Cambridge, when it happened that in their disputations the authority of either St. Augustin, or of St. Ambrose, or of St. Jerome, or of any other of the ancient fathers ; nay, if the whole consent of them altogether is alledged ; it is rejected with very great disdain ; as, 'what tell you me of St. Augustine or St. Ambrose or of the rest ? I regard them not a rush, were they not men ?' Whereas at other times, when it happeneth that a man of another humour 'doth answere, if it fall out that he, being pressed with the authority either of Calvin or Beza, shall chance to deny it ; you shall see some begin to smile in commiseration of such the poor man's simplicity ; some grow to be angry in regard of such presumption ; and some will depart away, accounting such a fellow not worthy the hearing." (Survey of the Pretended Holy Discipline. p. 64. ap. Dr. Hook's "Call to Union," p. 51.)

5. The Puritans of the 17th century were excessively selfish : being quite regardless of others' scruples &c., though vehemently anxious at all times to have their own considered. (*Vid. History passim.*)

6. They measured their nearness to Heaven by their distance from Popery, (Hooker, iv. 8.) and their orthodoxy by the loudness of their clamours against that corrupt system ; forgetful of Bishop Bull's caution ;—

"The religion of the Church of England plainly teacheth, that for a man to be a Protestant against Popery, will not serve his turn, unless he equally protest against the sin and wickedness of the world : that to be a member, by profession, of a reformed Church, will not save his soul, unless himself be truly reformed in his life and conversation." Sermons (on Hos. x. 12.) Compare Jones of Nayland's 'Letter to the Common People,' (in the Scholar Armed.) Here give me leave to tell you, my friends, that there are some people who seem to think it is the profession of a Protestant, not to *believe*, but to *deny* : and that a man is no good Protestant, unless he disputes every thing that falls in his way."

7. The old Puritans had a great aversion to the *Cross* in any shape : to the *surplice* : to *painted windows* and other Church

decoration : to the title "Catholic." They also strongly condemned as unscriptural many of the most important and undoubted doctrines of the Church : *e. g. Baptismal Regeneration ; the Divine Right of Episcopacy, i. e. Apostolical Succession, &c. &c. &c.*

How far Modern Puritans differ from their prototypes in these particulars, it would be hard to say. *One striking dissimilarity*, however, must not be passed over, which is this : viz., that the old Puritans, repudiating modern modes of 'non-natural' interpretation (especially as connected with the Sacrament of *Baptism*,) honestly acknowledged that these were indeed the evident doctrines of the Church, and, believing them to be very 'dangerous,' &c., *resigned the emolument* which they had received on condition of teaching those doctrines.

"There was at first no distinction of sects and opinions in the Church ; She knew no difference of men, but good and bad ; there was no separation made, but what was made by piety and impiety, or, which is all one, by fidelity and infidelity ; for 'faith hath in it the image of godliness engraven, and infidelity hath the character of wickedness and prevarication.' A man was not *then* esteemed a saint for disobeying his Bishop or an Apostle ; nor for misunderstanding the hard sayings of Saint Paul about predestination. To kick against the laudable customs of the Church was not *then* accounted a note of the godly party ; and to despise government was but an ill mark and weak indication of being a good Christian. The Kingdom of God did not *then* consist in *words*, but in power, the *power of godliness* ; though now we have turned into another method : we have turned all our religion into faith, and our faith is nothing but the productions of interest and disputing : it is *adhering to a party*, and a wrangling against all the world beside. And when it is asked what religion he is of, we understand the meaning to be—what faction does he follow : what are the articles of his sect ?—not, what is the manner of his life ? And if men be *zealous for their party* and that interest, then they are precious men, though otherwise they be covetous as the grave, factious as Dathan, schismatical as Korah, or proud as the fallen Angels."

Thus did the Puritans of Bishop Taylor's time exhibit themselves in the eyes of the world. Would that moderns adhered less closely to their great originals !

"A man that submits to reverent order, that sometimes unbends himself in a moderate relaxation, and in all, labours to approve himself in the sereneness of a healthful conscience—such a Puritan I will love immutably. But when a man, in things but ceremonial, shall spurn at the grave authority of the Church, and, out of needless nicety, be a thief to himself of those benefits which God hath allowed him ; or out of a blind and uncharitable pride, censure and scorn others as reprobates ; or out of obstinacy, fill the world with brawls about undeterminable tenets—I shall think him one of those whose opinion hath fevered his zeal to madness and distraction." (Feltham's *Resolves*, *vid.* Voice of the Church. vol. 2, p. 78.)

Such too will necessarily be the resolve of all good Churchmen in the present day; while they must bitterly lament that the number of the former class of Puritans is now, as ever, so extremely small.

## VI.

But apart from the question of concealed Jesuitism, persons who hold what are called "Evangelical," *i. e.* Low Church or Puritan opinions, give Rome very great advantages against the Church in England.

"I have somewhat to return upon these our brethren (Puritans) who thus causelessly suspect us. Possibly it will not please them. But I must speak it out, both for the truth's sake and theirs ; to wit, that *themselves* are in truth, though not purposely and intentionally, (whereof in my own thought I freely acquit them,) yet really and eventually, the *great promoters of the Roman interest among us* ; and that, more ways than one." (Bishop Sanderson, *pref. to Sermons*, §18.)

### 1. *By denying their high privileges.*

For instance, the Church of England is indeed, thank God, a true branch of the Church Catholic. But this high title, in



which every member of the Church ought to glory, is practically condemned or disclaimed by the great majority of Puritans, who almost continually give it to Rome and Romanists as their right, and speak of themselves as "*Protestants*" merely, applying the same phrase to the Church and religion which they acknowledge as their own; as though the name were a thing to be proud of, instead of being what it really is, a sad reminder of the lamentable fact, that a vast body of our fellow-Christians are so deeply sunk in dangerous error, as to render it necessary for us to *protest* against it, and to stand apart from them until it shall have been abjured. Yet it might be remembered, that, as applied to members of the Church in England, "Protestant" was a *Popish nickname*, much objected to by Churchmen at first, since its application to them was devised with a view to their being confounded with the numberless sects of the time that had no pretensions to the title Catholic, and thus rendered contemptible.

"In every climate, the warm regions of the South as well as the inclement latitudes of the North, the character of the religious scheme which we are considering is one and the same. Plant it where you will, in this soil or that, under favourable circumstances or unfavourable, the result is uniform,—its fruit is *always* poison. 'The Protestant religion in Texas,' says a Texan writer, (N. D. Maillard, History of Republic of Texas,) 'consists of negatives. Our creed (the Protestant) sits upon us as light as summer air. It is of a most plastic nature, suffering itself to be moulded into any form or shape. There is but one simple point in it which can be considered as unalterable, and in which we all agree: it is, to *protest*. Hence comes our name; but we are now divided into so many petty schisms and parties, that the whole is well nigh reduced to an impalpable powder, *having lost all the original leaven and savour*.'" (Marshall's *Notes on the Catholic Episcopate*, p. 485.)

The grievous evil of Churchmen making "Protestantism" their Standard, instead of "Catholicity," is well stated by Dr. Doane, Bishop of New York, in a recently delivered charge to his Clergy, (*vid.* Journal of Convention.) After

mourning over the state of Protestantism, riven to its centre with internal dissension; covering with its name every variety of schism; forming an unholy alliance with the veriest infidelity; setting its votaries in deadly feud against each other, and thus strengthening the hands, and ministering to the triumph of the mighty Papal power which it would wish to cripple and subdue: and after telling his Clergy that "Protestant" is but a *negative* term, implying no principle but that of dissent, (and, however persons may endeavour to connect certain *positive* doctrines with it, yet practically it is but a negative term, because Unitarians, Mormonites, Swedenborgians, &c., &c., &c., are "Protestants,")—the Bishop says—

"A sentiment, a doctrine, a practice, may be *far removed from Popery*, may be connected with the firmest protestation against Popery, *and yet be very wide of the truth*. Mere Protestantism, then, is no efficient bond of union. It may be as far removed from the Gospel as Popery itself. This the *cunning Jesuits* see, and therefore have artifices innumerable at work to try to *strengthen in their opponents the delusion which adopts 'Protestantism' as their watch-word and their bond*. Large numbers of really pious and sincere men, and, among them, many who love not the manifold errors that bear the name of Protestant, and who do sincerely love 'the truth as it is in Jesus,' are nevertheless hereby grievously deceived, and *give unwitting encouragement to Papal boasts and every degree of Anti-Papal error*. Is it not then time that this fallacy should be exposed and renounced? Ought not Christians to be brought to see that the truth is by no means to be always found in the opposite to error?—that *the Evangelical System, that with which Christ and His Apostles blessed the world, is not characterised as mere Protestantism, but as Scriptural and Primitive Catholicity*?—that therefore the true blessings of the Reformation are to be found, not in departure from Rome, but in return to Christ—to the principles, faith, and order, of His One, Holy, Catholic and Apostolic Church?"

Dr. Hawkins, Provost of Oriel College, Oxford, thus writes:—

"The phrase 'Protestant Religion,' is indefinite. The very expression, whenever it is not evidently synonymous with the religion of the Protestant Church in England, implies inattention to the fact, that *the Creeds of certain Protestant Sects are far more remote than that of the Church of Rome from the truth of the Gospel.*" (Vid. Rev. W. B. Barter's *Gainsaying of Core*, p. 128.)

"The reasons for laying it (word 'Protestant') aside are, indeed, so weighty; the term is now so seriously objectionable, both as being the symbol, for the most part, of undisguised heresy, and a needless cause of 'offence' to Catholics in other lands, as well as in itself savouring strongly of the *humana vocabula* of mere modern sects, that we may well be anxious to be rid of it without further delay. Nor does the rejection of this now almost unchristian phrase need any apology in the case of a member of the English Church, because *that Church has ever discountenanced its use*, and, on more than one occasion, *emphatically refused to employ it*; the Members of the Lower House of Convocation (in 1688) even *protesting* against it, 'on the avowed principle that they disavowed all communion with foreign (Protestant) Churches.'" (See Cardwell's *Conferences*, ix. 424. Palmer's *Ecclesiastical History*, xxi. ap. Marshall's *Notes on Catholic Episcopate*, p. 420.)

Again—with regard to *Confession and Absolution*. How very much does Rome gain by the Puritans' repudiation of these! Some there will always be, who, in the words of our beautiful exhortation to the Holy Communion, "cannot quiet their own conscience," but "require further comfort or counsel," such as a "discreet and learned Minister of God's word" is best qualified to supply. To him therefore, they will naturally be inclined to "come and open their grief; that by the Ministry of God's Holy Word, they may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of their conscience, and avoiding of all scruple and doubtfulness." Yet, what if such persons be repulsed, with the instruction that such things are a "relic of Popery?" Will they be satisfied? No, surely. If refused the comfort they require in their own

Communion, they will doubtless seek it in another, which will be only too glad to welcome them. And such has been the case but too frequently.

So also with the *Sacraments*. As Cecil observed ; “ Protestants too often lose sight of them as instituted means of conveying grace.” And where this is the case, earnest thoughtful minds will be apt to think that since Christ certainly intended them to be much more than mere outward signs, their administration must necessarily be essentially faulty in that Communion which, (as the conduct of some will readily lead them to suppose) studiously disparages their value ; and consequently, knowing how “ necessary to Salvation” these Sacraments are, such individuals will without much difficulty be induced to join that Communion, within which such disparagement professedly does not exist.

But all these denials flow naturally from the denial of the doctrine of “ *Apostolical Succession*, which, in the language of Archbishop Bramhall, “ is the nerves and sinews of Apostolical Unity and Communion.” Of course, if this doctrine be false—if the succession has been broken—then the present generation of the Ministry have no connection with Christ and his Apostles—no claim to be regarded as their successors—since the chain that linked them together is dissolved ; they are mere *Ministers of Man*, not of *God* ; they never received any Ministerial blessing, and therefore they have none to bestow ; therefore in *their* hands the Sacraments must be mere outward signs, and Absolution a mere mockery. Accordingly, persons who deny the Succession are only consistent in denying any peculiar force and efficacy to the Sacraments, &c. And *they are necessarily Erastians*. For, since miraculous consecrations cannot now be looked for or pretended to by sane persons, and since the succession from the Apostles is supposed to be broken, Ministers must of course derive their authority from the ruling power in a state, which is thus led to look upon the Church as a mere creature, or tool of its own

creation, and, as such, to be dealt with according to circumstances. What but this feeling could have induced Parliament—that motley assemblage of *Laymen*!—to legislate, as their undoubted right, for the Church? What but this could have led to the iniquitous suppression, at one sweep, of ten Irish Bishoprics? What but this, to the outrageous treatment of Mr. Lowe, the Chaplain at Madeira? Well indeed might South say of men holding these Erastian principles ;—

“They are distinguished, or rather, sanctified, by the fashionable endearing name of “Low Churchmen;” *not* from their *affecting* (we may be sure) *a lower condition in the Church than others*, since none lie so low but they can look as high ; *but* from the *low condition which the Authors of this distinction would fain bring the Church itself into*: a work in which they have made no small progress already.” (*Vid.* Ep. dedic. to Archbishop of Dublin.)

“He who thinks of God’s Ministers as the mere servants of the State, is out of the Church—severed from it by a kind of self-excommunication. Much charitable allowance is to be made for the errors of the Laity, upon points to which it is hardly to be expected they should turn their attention of their own accord, and upon which, for some time past, they have been very imperfectly instructed. Dissenters are to be judged with much candour, and with every possible allowance for the prejudices of education. But for those who have been nurtured in the bosom of the Church, and have gained admission to the Ministry—if from a mean compliance with the humour of the age, or ambitious of the fame of *liberality of sentiment*, (for under a specious name, a *profane indifference* is made to pass for an accomplishment,) they affect to join in the disavowal of the authority which they share, or are silent when the validity of their Divine Commission is called in question ; for any, (I hope they are few) who hide this weakness of faith, this poverty of religious principle, under the attire of a gown and cassock—they are, in my estimation, little better than *infidels in masquerade*.” (Bishop Horsley’s Charge in 1799, *vid.* Dr. Hook’s *Call to Union*, end.)

Now independently of the Succession being an *Historical Fact*, as readily ascertainable and as certainly ascertained as

any other undoubted fact to which credence is given on the traditive authority of history—it may be observed in the first place, that those who deny it, suicidally cut away from under the feet of the Clergy the only ground on which they can claim any peculiar right to minister in holy things, and therefore any right to expect that such ministration will be attended with God's blessing. Yea, rather must such ministration be considered a profane and presumptuous intrusion into the Priest's office, as was that of King Saul or King Uzziah—since none but God can consecrate to that sacred dignity; and a Layman must be a mere Layman still, however holy and learned the man or men who may pretend to ordain him, unless that man or synod have received authority so to do from the Apostles by Succession, or by a special miracle from Heaven.

In the next place it may be noted that *the same arguments which are urged against this doctrine* (e. g. "that the Succession cannot be certainly known to have been preserved during the 'Dark Ages' &c.,") *tell with equal force against the Bible*, since it too has had to pass through the same "darkness" and danger, and, like the Priesthood, has come to us through 1800 years, by *successive substitutions for the original*. Indeed the evidence for the former is much stronger than for the latter. (*Vid. Leslie's Short and Easy Method with Deists*, § 19.)

"The authority by which every Bishop or Priest acts, is one *which is derived by succession from the Apostles*, each succeeding generation communicating to the next the authority under which they themselves have been acting." (*Bishop Short's History of the Church of England*, § 804. Ed. 1845.)

"And this," says Bishop Hall, "is a truth reviled *only by the ignorant and presumptuous, or the furious and malignant*." (*Humble Remonstrance*.)

It is rather curious that Puritans should constantly have "gone down to the Philistines" to sharpen their controversial weapons, or even to pick up new ones. Yet so it is.

“ To deny the necessity of any particular communion, to *expose the validity of Sacraments*, and rally upon the *uninterrupted succession of priests*, and pull down every pillar in the Church of Christ, is an errand on which Rome hath sent many Messengers.” (Law’s 1st Letter to Hoadley.)

If the Romanists could prove that the “ Succession of Priests” in the Anglican Church had been interrupted, they knew that her claim to be a true branch of the Church Catholic, would be at once done away, and that all the consequences they wished to establish, (invalidity of her Sacraments, &c.,) would necessarily follow. Accordingly *they* began the clamour (since taken up by the Puritans) against Apostolical Succession, and invented all sorts of devices to persuade the people that it was really broken at the beginning of Queen Elizabeth’s reign ; bringing up at last when all others failed, the absurd story of the Nag’s Head Consecrations—a story *first told* in 1604, 45 years after the Consecration of Archbishop Parker, by a *Jesuit*, named Sacro-Bosco, or Holywood! (*Vid.* Courayer, or Analysis in H. J. Rose’s Sermons on the “ Commission &c. of the Clergy.” Ap. vi.)

2. A kin to this, is the habit of stigmatizing as Popish many doctrines and practices really most primitive and Catholic ; whereby much advantage is given to Rome by modern Puritans.

“ The plain and direct way against us herein, had been only to prove that all such ceremonies as they (the Puritans) require to be abolished, are retained by us to the hurt of the Church, or with less benefit than the abolishment of them would bring. But forasmuch as they saw how hardly they should be able to perform this, they took a more compendious way, *traducing the ceremonies of our Church under the name of being Popish*. The cause why this way seemed better unto them was, for that the name of Popery is more odious than very Paganism amongst divers of the more simple sort, so as whatsoever they hear named Popish, they presently conceive deep hatred against it, imagining there can be nothing contained in

that name but needs it must be exceeding detestable." (Hooker, iv. 4.)

"What do I talk of the thing itself?—when scarce one in five thousand of the loudest and fiercest exclaimers against Popery, knows so much as what Popery means! Only that it is a certain word made up of six letters, that has been ringing in their ears ever since their infancy, and that strangely inflames, and transports, and sets them a madding they know not why or wherefore." (South, on Isa. v. 20.)

"Who knows not, that, as empty vessels give the loudest sound and shallow brooks run with a fiercer current, and make a greater noise than deeper rivers do—so, they that are the least able to judge are ever the most forward to pass sentence; and when they so do, the most rigid and peremptory therein?" (Sanderson, *Pref. to Sermons*, § 2.)

To what a pass should we not think matters had come, if those members of society who advocate a strict observance of the enactments of the *Civil Law*, were to be branded as enemies to the State; and transgressors lauded as the only true men! Yet what but this perversion of common sense is the cry of "disaffection to the Church," which even yet runs against all who argue for in others, and endeavour to practise themselves, a close conformity with her rules and constitutions?

"There are many people zealous and excellent in their generation who can see nothing but Popery in everything beyond their own little system, and nothing but abomination in every usage, custom, or opinion of Papists. From parties of a similar temperament, charges of Popery have before now been brought against the Reformed Church in this Country. The grounds of accusation have not always been exactly the same; but that is immaterial: *The cases of alleged delinquency have always been anything more strictly in accordance with Ecclesiastical principles and authority, than happened to be approved of by the objecting party.*" (Fulford's *Sermons*, vol. 2, *Pref.* p. x.)

By persons of this character—and their number is only too large!—it is called Popish to observe that rule of the



Church which enjoins "the Order for Morning and Evening Prayer *daily* to be said and used *throughout the year*." It is called Popish to obey that other rule of the Church which enjoins the observance of "Days of Fasting or Abstinence,"—those days being "*the forty days of Lent, the Ember days, the three Rogation days, and all the Fridays in the Year, except Christmas Day*." (*Vid.* Tables and Rules at beginning of the Prayer Book.)

The *Surplice* is called a "Rag of Popery"—the *Surplice*!—that sacred robe of "fine linen, clean and white," which *God himself prescribed as the Priestly dress of Aaron*, and in which Saints and Angels are throughout the Scriptures represented, is styled Popish!

But strange as such gross ignorance or blind fanaticism might seem, all wonder on the subject ceases, when we find even *the Cross itself* similarly stigmatized! And this too, by the very persons who *talk* most loudly about "Christ and Him Crucified!" Yet in the eyes of these persons, the sight of a *Cross*,—the emblem of our Holy Religion—anywhere, but especially anywhere about a Church, is sufficient to call forth the most vehement outcries of "Popery!"

The same senseless and wicked clamour is raised against several other matters equally in accordance with Scripture, the rule of the Church, and truly reverential feeling, *e.g.* *Bowing at the Holy Name of Jesus*, (Phil. ii. 10—Canon 18); *Turning to the East at the Creed*, ("mos Ecclesiæ antiquissimus"); *Weekly Offertorial Collections*, (1 Cor. xvi. 2. Gal. vi. 10, *Rubric*, Col. iii. 5); the word *Priest*, in the sense of *Sacerdos* rather than *Presbyter*, (*vid.* Latin title to Art. xxxii. "De Conjugio *Sacerdotum*"); the word *Altar* (Hebr. xiii. 10, Sparrow's *Rationale* p. 303, Coronation Service.) *Church Decoration*, (1 Chron. xxix. 1, xxii. 5, *Hooker* v. 15, S. John xii. 4—6,) &c., &c., &c.

Well indeed might Bishop Sanderson say (pref. to Serms.)

"It is to me a wonder, that if reason would not heretofore, yet the sad experience of the ill consequents so visible of late time, should not

have taught them all this while to consider, *what infinite advantage they give to the Romish party to work upon weak and wavering souls*, by damning so many things under the name of Popery, which may to their understandings be sufficiently evidenced ; *some*, to have been used by the ancient Christians long before Popery was hatched, or but in the egg ; and *all*, to have nothing of superstition or popery in them, unless everything that is used in the Church of Rome become thereby Popish and superstitious."

"Some Dissenters do accidentally prepare the way for the Romish religion by running into another extreme upon pretence of avoiding Popery, by decrying the Church of England as Antichristian and Popish, by condemning that as Popish which is Christian and decent .....Men will be apt to say.....'If such good things as these above mentioned be *Romish*, and it be lawful to judge of the whole by the parts of it which are before us, surely that which is Popish is also Primitive and Evangelical: that which we have examined is good, and that which we have not, may probably be of the same kind.'

(Archbishop Tennison's *Argument for Union*.)

"It is therefore of mighty consequence for preventing the return of Popery, that men rightly understand what it is. For when they are as much afraid of an innocent Ceremony as of real Idolatry ; and think they can worship Images and adore the Host, on the same grounds that they may use the sign of the Cross or kneel at the Holy Communion ; when they are brought to see their mistake in one case, they will suspect themselves deceived in the other also. For *they who took that to be Popery which is not, will be apt to think Popery itself not so bad as it was represented*; and so for want of right understanding the differences between us, may be *easily carried from one extrem to the other*. For when they find the undoubted practices of the Ancient Church condemned as Popish by their teachers, they *must conclude Popery to be of much greater antiquity than really it is*: and when they can trace it so very near the Apostles' times, they will soon believe it settled by the Apostles themselves." (Stillingfleet, *Unreasonableness*, &c. pref. p. 4.)

"From hence chiefly (Articles, Liturgy, and Prefaces, in Prayer Book) as I conceive, we are to take our best scantling, whereby to judge what is, and what is not, to be esteemed Popery. All those doctrines then, held by the modern Church of Rome, which are

either contrary to the written Word of God, or but superadded thereunto, as necessary points of faith to be of all Christians believed under pain of damnation ; and all those Superstitions used in the worship of God, which either are unlawful, as being contrary to the Word ; or being not contrary, and therefore arbitrary and indifferent, are made essentials, and imposed as necessary parts of worship ;—*these* are, as I take it, the things wherunto the name of Popery doth properly and peculiarly belong.” (Sanderson, pref. § xv.)

But besides many Catholic *practices* being condemned\* as Popish, many Catholic *doctrines* are condemned as such, too, and a grievous stigma thus cast upon our Reformers (to the great joy of Rome) for having embodied them in the formularies of the Church. Accordingly, various devices have been employed from the very first for the purpose of *purifying* the Prayer Book of these objectionable matters ; the idea of *bracketting* it, being a triumph of Jesuitical genius reserved for the “ enlightened nineteenth century !”

Should these disaffected persons be allowed to gain their point, we know well from long experience what the sad result will be, and what a miserable remnant, what a wretched mockery of its former glorious self, the Prayer Book, &c., would come forth from their ignorant and presumptuous hands. As the venerable Hooker warns us :—

“Zeal, unless it be rightly guided, when it endeavoureth most busily to please God, forceth upon Him those unreasonable offices which pleaseth him not. For which cause, if they who this way

\* We cannot but be forcibly reminded here of the old Puritans, who “thought they had sufficiently confuted anything they had a mind to dislike, when they had called it Popish and Antichristian.” “The zeal they shew against Episcopacy, and against the Liturgy, Festivals, and Ceremonies lately in use amongst us. These they cry down with all the noise they can, and with all the strength they have,—*having first branded them with the name of Popery.*” (Sanderson, pref. to Sermons.)

“Freewill. This they always brand with the odious name of *Popery*, in order to represent those of that opinion in the most disagreeable colours, and raise the strongest aversion against them..... The reader cannot but observe that *every thing is Popery which these gentlemen did not relish.*” (Bp. Madox, *Examination of Neal's Puritans*, p. 123.)

swerve, be compared with such sincere, sound, and discreet, as Abraham was in matters of religion ; the service of the one is like unto flattery, the other, like the faithful sedulity of friendship. Zeal, except it be ordered aright, when it bendeth itself unto conflict with things, either indeed or but imagined to be, opposite unto religion, *useth the razor many times with such eagerness, that the very life of religion itself is thereby hazarded* : through hatred of tares, the corn in the field of God is plucked up. So that zeal needeth both ways a sober guide." (*Ecclesiastical Pol.* v. 3.)

"Are we, who have separated the chaff, to cast away the corn too ? If it come to that, let us take heed that we fall not upon the *Devil's winnowing*, who labours to beat down the *corn* : it is not the *chaff* that troubles him." (Archbishop Laud. *vid.* Life by Le Bas, p. 145.)

The words of *South* on this subject are well worth observing :—

"The authors and compilers of our Liturgy and book of Homilies, paid down their lives for these books at the stake ; and will the virulent unconscionable fanatics charge and reproach these books as *Popish*, when the makers and assertors of them were butchered by the Papists for their not being so ? The fanatics burnt the books, and *the Papists burnt the authors*. By the former I hope you will take notice how much the fanatics abhor Popery ; and by the latter, how much the Papists love us." (Sermon on Isa. v. 20.)

Churchmen who affect to stand neutral at the present crisis in Church matters, would do well to remember the occurrences preceding the Great Rebellion, just 200 years ago, and its fearful effects.

" 'It has been shewn,' says Walker in his *Sufferings of the Clergy*, 'what a *systematic method of defamation* was pursued and encouraged in respect to the *Liturgy of the Church* ; and the time was now come when the minds of men were prepared to abolish it altogether. *Pretence was made for a little while of 'not wholly abrogating it,' but of 'regulating the same so far as might agree with the truth of God's Word :*' so, by degrees, lazy and quiet men [neutrals !] who either could not, or would not, see the consequences, suffered them-

selves to be still prevailed on towards ends they extremely abhorred ; and what at first seemed profane and impious to them, in a little time appeared only inconvenient. By which means, the most excellent Service of our Church (compiled by some of those who witnessed against the errors of Popery with their blood) was taken away as 'Popish and Superstitious,' and the 'Directory' ordered to be used in its stead." (*Vid. Voice of the Church*, vol. i. p. 427.)

"However, we may say with South, '*let us but have our Liturgy continued to us, as it is, till the persons are born, who shall be able to mend it or make a better, and we desire no greater security against either the altering this, or introducing another.*'" (*Sermons*, vol. 1, *Ep. dedic. to University of Oxford.*)

And again :—"Notwithstanding all the late harangues concerning our 'differing in lesser things' (as the phrase still goes,) and our 'contending about shadows' and the like, made by *some amongst us, who would fain be personally popular at the cost of the public,* and build themselves a reputation with the rabble upon the ruins of that Church, which by all the obligations of oaths and gratitude they are bound to support, as I am sure, *that supports them* ; it follows, I say, that for the Governors of our Church to be ready to yield up the the received constitutions of it, [*e. g.* to mutilate the Prayer Book by *bracketting*, or other Jesuitical device,] either to the infirmity, or importunity, or the plausible exceptions (as their advocates are pleased to term them) of our clamorous Dissenters [*'Evangelicals !'*] is so far from being a part either of the piety or prudence of those Governors (as the same advocates insinuate) that it is the fear of many, both pious and prudent too, that *in the end it is like to prove no other than letting a thief into the house, only to avoid the noise and trouble of his rapping at the door.*" (Sermon on Gal. ii. 5.)

That the Church should be rudely assaulted *from without*, is only to be expected ; "the gates of Hell" will wage war against her unto the end. But that any should be found to act this unworthy part *from within*—that persons, calling themselves Churchmen, should "lift up their heel" against their Spiritual Mother, even while eating her bread and sheltering under her wing—this is strange indeed ; and savours most offensively of that very Jesuitism which they

are so forward to discover and condemn in others. It is too bad that the Church should be "wounded in the house of her friends!" and good reason has she to complain in the words of David (*Psalm* 55. 12-14). Let those who feel they are "not of us" go out at once "from among us," and shew themselves to the world in their true colours. Better for all parties, that it should be so, whatever momentary pain might be occasioned:—better for the *Church*, inasmuch as an open enemy is better than a false friend, and a rotten sheep is better *outside* the fold than *in*; better for *the individual*, inasmuch as he will thereby free himself from the guilt of hypocrisy and unfaithfulness to his solemn obligations.

"Let him remember," says the late Mr. Rose of a *Clergyman* in such a case, "let him remember, that *there is but one course for him to pursue*—that *it is a matter of common honesty*—and that there is as little doubt as to the necessity of pursuing that course, as there would be about the propriety of taking or retaining what belongs to another..... He has but one course, I repeat, as an honest man, to pursue. He must *resign* the situation, *to which he was appointed in consequence of his holding opinions* which he holds no longer. If he will not do this, if he will not pursue the dictates of common honesty, I really know no cure for his want of principle; for the fault is clearly in the individual and not in the system." (*Vid.* Sermons on the *Commission &c. of the Clergy*, by H. J. Rose, B.D. p. 290. 4th ed.)

3. A third source from which Rome derives much assistance in her contest with the Anglican Church, is the unscrupulous manner in which the stupid charge of "Popery," &c., &c., is made by the "Evangelicals" (!) against all who are sounder and more consistent Churchmen than themselves, and who are thereby—some, (the stoutest opponents of that very Popery,) thwarted and crippled in their efforts to assist their Church, by the suspicion which that charge generates and which almost neutralizes their influence—others, of a more sensitive temperament, driven to seek that sympathy in another Communion, which is so cruelly denied them in their own.

"When malice would work that which is evil, and, in working, avoid the suspicion of any evil intent, the colour wherewith it over-casteth itself is always a fair and plausible pretence of seeking to further that which is good." (Hooker v. 32, 3.)

The "pretence" for this cry of Popery is of course now, as ever, an exceeding *anxiety for the purity of the Gospel*. The *real motive* will perhaps prove somewhat different.

"And now in the second place to shew, that the men whom we have been dealing with are no less artists in calling evil good, than in surnaming good evil; as they have imposed the name of 'Papists' upon us, so they have bestowed that of 'true Protestants' upon themselves; *both of them certainly with equal truth and propriety*. But they must not think to carry it off so: for how popular and plausible soever the name of Protestant may sound, it is not that which can or will credit or commend fanaticism; but fanaticism will be sure to embase and discredit that. For names neither do nor can alter things, but ill things will in the issue foul and disgrace the best names. *But are these men* (who have dubbed themselves true Protestants) *in good earnest such mortal enemies to Popery and the Popish interest, as they pretend themselves to be?* If they are, they will do well to satisfy many wise and considering men in the world about some things that they cannot so well satisfy themselves in, nor reconcile the reality of such pretences to." (South, on Isa. v. 20. pt. 2.)

Now it is well known to readers of history, that Popery made far more progress in England during the few years of the Great Rebellion, when the "true Protestants" had it all their own way, than in the whole century previous. And upon them too is fairly chargeable all the Romish tendency manifested in after years by King Charles II., and James II.; since, as South observes, "Cromwell and his fellow rebels, by banishing the Royal family, cast them into the very jaws of Popery and Seduction, and not only led, but drove, them into temptation, flying from *such* Protestants for safety and shelter among the Papists." (Serm. on Isa. v. 20.) So that he might well ask, "are these men in good earnest such mortal enemies to Popery and the Popish interest, as they

pretend themselves to be"?—But further; when King James II, in 1687, issued his "Declaration of Indulgence," the object of which was to favour the Church of Rome through the means of the Dissenters, these "true Protestants" supported him in his unconstitutional course: instead of defending the liberties of their country, they actually "addressed" the King in the most flattering style; while the Bishops and Clergy, whom then and since, they have been fond of charging with Popery, opposed his designs with the utmost firmness at every risk. "While the Clergy commenced an active warfare against the Church of Rome, the Dissenters flattered and thus deceived his Majesty, by leading him to suppose, that his measures respecting the indulgence were really approved by the people." Lathbury's *Nonjurors*, p. 4.

The force of the following will now be readily perceived.

A "true Protestant" named Owen, in 1747, having written against Deacon, a Nonjuror, accusing him of Popery, &c., was replied to by an opponent who charged 'a *certain set* of people with making use of a *canting evasion*': and Owen called upon him to name them. He replied as follows:—"I mean that tribe of Sectaries, who have for more than a century past shewn the utmost enmity and hatred to the Church of England, exemplified their hatred once by a total subversion of Episcopal government, and again, by an interested, servile compliance with a Popish prince in his Popish designs, *merely to raise themselves to some degree of power*, which had been wisely denied them before. *These* are the men, who have always used the cry of *Popishly affected*, to run down the steadiest friends of our Ecclesiastical establishment!" *Ibid.* p. 392.

These "true Protestants" certainly have been indiscriminating enough in the selection of objects whereon to wreak their malice; for the most determined opponents of Popery have been unable to escape the calumny: and the value, as to truth, of such an outcry from their mouths in the present day may hence be readily estimated. *Hooker* was thus abused: *vid.* Traver's Supplication, and pref. to the Eccles. Polity, § 1. where he says to his Puritan opponents—



"I have no great cause to look for other than the self-same portion and lot, which your manner hath been hitherto to lay on them that concur not in opinion and sentence with you." (Compare Wordsworth's *Eccles. Biography*, vol. 4.)

The "contumelious malediction" which Hooker anticipated, was the portion and lot of *the Reformers themselves*, so that their successors could not be surprised at being similarly treated, (*vid.* Dr. Hook's *Call to Union*, note G. p. 68. &c.) Every one knows how bitterly *King Charles I.* and *Archbishop Laud* have been abused on this score. Even *Bishop Hall*, who says of himself on becoming Diocesan of Exeter, "Some that sate at the sterne of the Church, had me in great jealousie for too much favour of Puritanisme,"—even *he* was thus assailed, as he intimates in his *Letter sent from the Tower*, &c., where he says:—

"Can they challenge *me* as a close and back-staire friend to Popery or Arminianisme, who have in so many Pulpits and so many Presses, cryed down both? Surely, the very paper that I have spent in the refutation of both these, is enough to stop more mouthes than can be guilty of this calumny!" (Compare Archbishop Potter's Charge to the Oxford Clergy. Oxford Tracts, No. 78, p. 91.)

At the period of the Second Rebellion, the same stupid cry was raised, as above remarked, against *Archbishop Sancroft*, *Bishop Ken*, and the rest of that noble band, who risked all in their firm opposition to Popery.

"In July 1688, Sancroft issued certain "Articles" to his Clergy, one of which is important, as shewing the Archbishop's consistency in opposing Popery, and yet adhering strictly to the order of the Church of England:—"That they perform the *Daily Office* publickly in all market and other great towns; and even in villages and less populous places, bring people to public prayers as frequently as may be: especially on such days and at such times as the Rubrics and Canons appoint, on *Holy Days* and their *Eves*, on *Ember* and *Rogation Days*, on *Wednesdays* and *Fridays* in each week, and especially in *Advent* and *Lent*." I quote this article, because in the present day, when it cannot be pleaded that the danger of the introduction of

Popery is so great as at the period of the Revolution, there are persons who look upon a compliance with the *Rubrics* and *Canons* as a symptom of Popery, and *who cannot oppose Romanism without opposing their own Church at the same time.* These individuals have never done so much for the sake of the truth, as Archbishop Sancroft : and it is evident, that *the most consistent Churchmen are the most effective opponents of Rome.*" (Lathbury's *Nonjurors*, page 76.)

"It must strike persons as strange, yet such was the fact, that Leslie's *Method with the Deists* was actually charged as *Popish* ! It was attacked in a work with the following title :—*A Detection of the true Meaning and wicked Design of a book entitled, 'A plain and easy Method with the Deists.' Wherein is proved that the Author's 'four marks' are the mark of the Beast, and are calculated only for the cause and service of Popery*, 8vo. London, 1710." (*Ibid* p. 247, note.)

Bishop Butler, the illustrious author of the *Analogy of Religion*, was said to have "died in the Communion of the Church of Rome." "Had a story of this sort," says Bishop Halifax, "been invented and propagated by *Papists*, the wonder might have been less :—

*Hoc Rhacus velit, et magno mercentur Atrida.*

But to the reproach of Protestantism, the fabrication of this calumny originated from among ourselves." (Butler's Works, pref. p. 17.)

That this cry of "Popery" was *got up by factious men for factious purposes*, is plainly acknowledged by the Puritan *Selden*, who lived between 1600 and 1650.

"We charge the Prelatical Clergy with Popery, to make them odious, *though we know they are guilty of no such thing.* Just as heretofore they called Images *Mammets*, and the Adoration of Images *Mammetry* ; (i. e. Mahomets and Mahometry ;)—odious names, when all the world knows the Turks are forbidden Images by their Religion." (*Table Talk*.)

"HIGH-CHURCH." *A name invented*, according to Mr. Leslie, *under which the Church of England might be abused with greater security.* Such are declared by Steele, in his *Crisis*, to be worse than *Papists*, and the very opposite to Protestants. Leslie, in his letter from Bar-le-duc, speaks of rods and tests prepared for the

Church of England by the Whigs, &c., had they succeeded in Sacheverel's trial (A.D. 1710); the intention of which was to make her swallow her own dung, as they said, and abjure her doctrines." (Bishop Horne, *Life* by Jones of Nayland, p. 324.)

"Our adversaries lay so great a stress upon this charge of Popery, and find it so convenient at every turn, that they are determined to make Papists of us at any rate." (Jones' *Letter to the Common People*, *vid.* Scholar Armed, vol. 2, p.p. 57, 214.)

"The Church of Rome is under such an opprobrium with Protestants, that it is a convenient bugbear, brought forward upon all occasions by those who want better argument, to frighten us out of our Church principles, and cover the weakness of their own innovations." (Jones, *Short View*, &c.)

"Likewise let the faithful minister teach his people that, as the main body of the nation hates and abhors Popery with the utmost aversion; so, that old stale pretence of the danger of its being every day ready to return and break in upon us, while this general aversion to it continues and the laws against it stand in full force (as at present—1685—they certainly do) is all of it, from top to bottom, nothing else but an arrant trick and term of art, and a *republican engine to rob the Church and run down the Clergy* (the surest bulwark against Popery); as the very same plea had effectually served them for the same purpose once before. And lastly, let the youth of the nation be made to know, that all the bustle and stir made by schismatics and dissenters against the rites and ceremonies of the Church of England, has been intended only for a blind and a cheat upon those lamentable tools, the unthinking rabble, whom these leading imposters are still *managing and despising at the same time*. For can any man of sense imagine, that those whose conscience could serve them to murder their king, (and him the most innocent and pious of kings,) do or can really scruple the use of the Surplice, the Cross in Baptism, or kneeling at the Sacrament? Alas! they have a cormorant in their conscience which can swallow all this, and a great deal more. But *the thing they drive at* by this noisy restless cant is, to *get the power and revenues of the Church into their comprehensive clutches*; and, according to a neighbouring pattern, having first possessed themselves of *the Church*, to make their *next inroads upon the State*. I say it is *power and wealth*, and nothing else,

which these pretenders design and push so hard for ; and when they have once compassed it, you shall quickly see how effectually these men of mortification will mortify all who differ from them, and how little favour and indulgence they will shew those who had shewn them so much before—such is the cruelty and ingratitude of the party.” (South, on Prov. xxii. 6.)

*Mutatis mutandis*, how exactly are our modern Puritans here depicted ! *Power and wealth* are indeed the real objects of these “true Protestants,” just as much *now* as *then*, notwithstanding the plausible pretext of zeal for God’s glory and the purity of His Gospel ; and the grievous evil now, as then, is that this pretext is only too readily believed.

“Still I see, while the breath of *Religion* fills the sails, *Profit* is the compass by which factious men steer their course in all religious commotions.” (*Icon Basilike*.)

“But beware we of following Christ as thieves follow true men, to take their goods by violence from them. *At this mark it is that the head lay-reformers do all aim*. Bishops are the worst men living upon earth ; therefore let their sanctified possessions be divided : *amongst whom ?* O blessed reformation ! O happy men, that put to their helping hands for the furtherance of so good and glorious a work !” (Hooker vii. 24, 1.)

“The truth is, that as long as that small remainder of land belonging to the Church shall continue yet untorn from her, and as long as there shall be those about her (as there will ever be very many) who will never think that they themselves have enough, the Church and Clergy of England shall always be inveighed against and struck at, as having too much.” (South, on S. James iii. 16. Compare Hooker vii. 24, 22.)

“In the mean time, let Popery be as bad as any one would have it ; yet for all that, let us not be deceived with words. We are men, and let us not sell our lives and our estates, our reason and religion, for wind and noise. For where the thing exclaimed against is extremely bad, yet if the persons that exclaim against it are certainly much worse—worse in their principles, worse in their practices—you may rest assured that there is roguery at the bottom ; and that how plausibly soever things may pass as they are heard, they would look

very scurvily if they were seen. Something, no doubt, is designed that is not declared ; but what that is, I will not presume to determine from an inspection of men's hearts. Only, it having been always accounted a very rational and allowed way to judge *what may be by what has been* ; you may remember, that about forty years since, this word 'Popery' served such as now brandish it about the ears of government, as an effectual engine to pull down the monarchy to the ground, to destroy Episcopacy root and branch, and to *rob the Church* and almost all honest men, to the last farthing. From which it appears to be a very easy, natural, and hardly to be avoided inference, that the very same means, used by the very same sort of men, are and must be intended to compass and bring about the very same ends once again. And if so, it is left to you to consider, whether it can become sober and wise men (especially in such great concerns) to be deceived by the same cheat. And thus I have given you both the short and the long, the top and the bottom, of all these enormous outcries against Popery." (*ib.* Sermon on Isaiah v. 20.)

The following will help to shew both *from what quiver* these poisoned arrows have been drawn, and *with what view* they have been directed against sound Churchmen.

"I doubt not, how much soever knaves may abuse fools with words for a time, but there will come a day, in which *the most active Papists will be found under the Puritan mask* ; in which it will appear that the Conventicle has been the Jesuit's safest kennel, and the Papists themselves, as well as the fanatics, have been the managers of those monstrous outcries against Popery, to the ruin of those Protestants whom they most hate, *and whom alone they fear* :—it being no unheard of trick for a thief, when he is closely pursued, to cry out 'stop the thief,' and thereby diverting the suspicion from himself, to get clear away." (South, on Rom. i. 32, pt. 2.)

"As the Samaritans saw in the Disciples' countenances that they meant to go to Jerusalem, so you pretend it is even legible in the foreheads of these men, that they are even going, nay, making haste, to Rome. Which scurrilous libel, void of all truth, discretion, and honesty, what effect it may have wrought, what credit it may have gained with *credulous Papists* (who dream what they desire, and believe their own dreams,) or with ill-affected, jealous, and *weak*

*Protestants*, I cannot tell : but one thing I dare boldly say, that *you yourself did never believe it*," (Chillingworth, *Answer to Romish Opponent*, § 20, *vid.* Relig. Prot. Pref.)

“ Well may their Priests report that we are inclinable to return and easy to be reconciled, when they have the concurring testimony for it of the Sectary, their seeming adversary. And this, though but a mistake and fame, yet has its effect : it keeps up the hope of the Principals at Rome, and redoubles the endeavours of their Seminaries. But they have, too, *a more certain and real aim*. For by this opinion, they may either gain some of us to themselves ; or be sure, however, by the jealousy to *keep us asunder one from another*. They may hope that some even of our Communion may at last have a more favourable esteem of the Religion, to which they have been joined so long by report ; and that here, as it happens sometimes in marriage, we may be content to embrace that Faith, to which fame has said we were contracted before.” (Bp. Hooper’s *Anglican Church free from Popery*, *vid.* London Cases, p. 505.)

One of the Jesuit *Contzen*’s “ directions for reducing Popery into a country ” was, “ that those who suspect the design and preach against it, be traduced as men that preach very unseasonable doctrine, that they are proud, self-opinionators, and enemies to peace and union.” (Stillingfleet’s *Unreasonableness*, p. 19.)

“ Consider the present state of our Church here, as through the arts of her enemies she stands divided against herself ; and that, only by two or three odd new terms of distinction, maliciously invented and studiously made use of for that base purpose : such a sovereign, or at least, such a peculiar method, have some found out for preserving our Church, if the best way to preserve a body be by cutting it asunder. For those of the ancients members of her Communion, who have all along owned and contended for a strict conformity to her rules and sanctions, as the surest course to establish her, have been of late represented, or rather, reprobated, under the inodious character of *High Churchmen*, and thereby stand marked out for all the discouragement that spite and power together can pass upon them ; while those of the contrary way and principle are distinguished, or rather sanctified, by the fashionable endearing name of *Low Churchmen*—not from their affecting (we may be sure) *a lower condition in the Church than others*, since none lie so low but they can

look as high ; *but* from the *low condition* which the authors of this distinction would fain *bring the Church itself into* : a work in which they have made no small progress already. And thus by these ungenerous, as well as unconscionable practices, a fatal rent and division is made amongst us ; and being so, I think those of the concision who made it, would do well to consider, whether that which our Saviour assures us will destroy a kingdom, be the likeliest way to settle and support a Church. But I question not, but these dividers will very shortly receive *thanks from the Papists* for the good services they have done them : and in the meantime they may be sure of their scoffs. (South, vol. i. *Ep. Dedic. to Archbishop of Dublin*, 1698.)

“ As for those, the success of whose system would be to drive their brethren into secession, it seems to me that they little know of what spirit they are. The opinions they dislike may or may not be true—that is a point on which men may differ to the end of time—but *it cannot be well to condemn rashly and rancorously what has been held in whole or in part by such men as Bull, and Beveridge, and Andrewes, and Hooker, and Taylor, and Jackson, and a host besides of those who in their day were, and are still, the soundest Divines of the Church of England.* It cannot be wise to seek to expel from the bosom of that Church men who love her with no common love, and seek to serve her with no ordinary devotion.” (Bp. of Oxford, *Charge* in 1842, p. 32.)

“ For making of Proselytes, the Romanist cannot have a more proper method, than to infect the people with prejudices against us, and to hinder them from settling on the true certain bottom—the foundation so well laid by the first Reformers—from keeping in that Church which is so sure a place, and may be so easily maintained. However, besides the Converts they gain, by the jealousies they infuse they heighten our divisions and animosities, break and scatter us ; they hinder us from joyning in what might oppose them, and prevail that we have no common interest—nay, things have been sometimes brought to that pass, that the Sectarians have rather joyned with the Papists themselves, and in publick counsels confederated with their pretended enemies to impeach our better establishment.” (Bp. Hooper, *London Cases*, p. 505.)

This cry of Popery has been,\* and still is, loud and bitter against all who are better Churchmen than their neighbours;—against all, that is, who desire to do their duty to their Spiritual Mother, the Church, and who therefore “own and contend for a strict conformity to her rules and sanctions.” *These* are the true enemies of Rome—these the antagonists whom alone she fears; for only these take that ground in argument with her on which she may be successfully opposed—*Primitive Antiquity*. “The Devil labours to beat down the corn: it is not the *chaff* that troubles him.” And accordingly Rome has strained every nerve to silence the voice of “High Churchmen,” or at all events to deaden its sound and neutralize its damaging effect. For this purpose, no weapon has been found so serviceable as *slander*, and none has been plied more diligently. Who so bitter at this moment against the Oxford Theologians, as Romanists? What journal so full of misrepresentations and insinuations against “High Churchmen,” as the Romish organ, the *Tablet*? Even that kindred Journal, “the Protestant *Record*,” fails to surpass it in this respect, notorious “accuser of our brethren” as it is!

But “there is nothing new under the sun.” The very same detestable policy was pursued ages ago, just as vigorously as now: and it is curious enough that the *very same particulars* which are instanced in the present day as decided

\* Bp. Stillingfleet, speaking of the hard usage he experienced from the Puritans of that day (1680) says, “this made no other impression on my mind, but to make me understand, that *other men could use me as bad or worse than the Papists*. But this brought to my mind a passage of Archbishop Whitgift (*Defence*, &c., p. 423,) concerning their predecessors’ usage of Bishop Jewel, after he had so stoutly defended this Church against the Papists—‘*but*,’ saith he, ‘*it is their manner, except you please their humour in all things, though you otherwise deserve never so well, all is nothing with them, but they will deprave you, rail on you, backbite you, invent lies of you, and spread false rumours, as though you were the vilest persons upon earth.*’ I could hardly have believed so ill a character of men pretending to any kind of religion, had I not found so just a parallel.” (*Unreasonableness*, &c., p. 58.)

That the character of Puritanism has not changed in this respect may be attested by the personal experience of but too many Churchmen at the present day.



symptoms, in any given individual, of a "Popish tendency," were urged against Churchmen by Romish writers more than 200 years ago; as Chillingworth testifies in his *Religion of Protestants*, (Pref. to the Author of *Charity maintained*, § 20—27.) The whole passage is too long to transcribe, but is well worthy the attention of all who wish not to forward the designs of Rome, or to be "partakers of other mens' sins," by taking their word for the truth of charges, which after all are but gross and groundless calumnies.

His Romish adversary had mentioned as "symptoms," a *greater attention to the solemn conducting of Divine worship; anxiety to make the House of God in some degree worthy of its Heavenly Owner*—"to make it as Heaven-like as they can with earthly ornaments"; *the Pope not Antichrist*; "men in talk and writing use willingly the once fearful names of *Priests and Altars*;"\* "they are now put in mind that for exposition of Scripture, they are by Canon bound to follow the Fathers." (Canons 1571, *De Concionatoribus*,†) &c., &c., &c. And Chillingworth replies:—

"You pretend it is even legible in the foreheads of these men that they are making haste to Rome. Which scurrilous libel, though it may perhaps gain some credit with credulous Papists or weak Protestants, yet I dare boldly say that you yourself did never believe it. For did you indeed conceive, or had any probable hope, that such men as you describe, men of worth, of learning, and authority too; were

\* "This man is affected when he hears a blasphemous oath, and when he looks upon the general liberty of sinning: therefore he is a Puritan. That man loves the ancient forms and doctrines and disciplines of the Church, and retains and delights in the reverend names of *Priest*, and *Altar*, and *Sacrifice*: therefore he is a Papist—are hasty conclusions." (Dr. Donne, on Job xvi. 17, vol. 1, p. 216.)

† "First and foremost, preachers shall be careful not to preach aught to be religiously held and believed by the people, except what is agreeable to the doctrine of the Old or New Testament, and what the Catholic Fathers and ancient Bishops have gathered out of that very doctrine."

This Canon Bishop Cosin calls "the Golden Rule of the Church of England:" and Bishop Beveridge asserts that "had this one rule been duly observed as it ought, there would have been no such thing as heresy or schism amongst us." (*vid.* Wordsworth's *Theophilus Anglicanus*, cap. v. p. 205.)

friends and favoures of your Religion, and inclinable to your party ; can any man imagine that you would proclaim it, and (so) bid the world take heed of them ? *Sic notus Ulysses*. Do we know the Jesuits no better than so ? What, are they turned prevaricators against their own faction ? Are they likely men to betray and expose their own agents and instruments, and to awaken the eyes of jealousy, and to raise the clamour of the people against them ? Certainly, your zeal to the See of Rome, testified by your fourth vow of special obedience to the Pope, proper to your Order, and your cunning carriage of all affairs for the greater advantage and advancement of that See, are clear demonstrations, that *if you had thought thus, you would never have said so*. The truth is, they that can run to extremes in opposition against you ; they that *pull down your infallibility and set up their own* ; they that declaim against *your* tyranny, and *exercise it themselves* over others, are the adversaries that give you greatest advantage, and such as you love to deal with : whereas upon men of temper and moderation, such as will oppose nothing because you maintain it, but will draw as near to you, that they may draw you to them, as the truth will suffer them ; such as require of Christians to believe only in Christ, and will damn no man nor doctrine without express and certain warrant from God's Word ;—upon such as these you know not how to fasten : but if you chance to have conference with any such (which yet, as much as you possibly can, you avoid and decline,) you are very speedily put to silence, and see the indefensible weakness of your cause laid open to all men. *And this, I verily believe, is the true reason, that you thus rave and rage against them ; as foreseeing your time of prevailing, or even of subsisting, would be short, if other adversaries gave you no more advantage than they do.*" (Preface, § 21.)

It has been before observed how they persecuted King Charles I, even to the death, on this account The same was the case with Archbishop Laud. He thus spoke of himself on the scaffold :—

"I was born and baptized in the Church of England : in that profession I have ever since lived ; and in that, I come now to die. This is no time to dissemble with God ; least of all in matters of religion. What clamours and slanders I have endured, for labouring

to keep an uniformity in the external service of God, according to the doctrine and discipline of that Church, all men know, and I have abundantly felt." (Life by Le Bas, cap. 8, p. 321.)

A Cardinal's Hat was offered to him. And on this, Mr. Le Bas remarks, (Life, p. 375, cap. 9.) "It is probable indeed that no serious thoughts of compromise or union were ever entertained at Rome: but the "Mother and Mistress of all Churches" would have strangely forgotten her cunning, had she proclaimed to the world that the gates of reconciliation were shut for ever; or had she renounced the advantage likely to result to her from an attempt, which might end in a more full exposure of the disunion of her enemies—there was nothing therefore in the proposal to Laud, which was at all contrary to her policy. And it had, moreover, this signal recommendation,—that, whatever might be its success, *the very offer itself would probably throw suspicion and discredit on one, whom she notoriously hated as her most formidable adversary.*"

And again (p. 377):—"We might here introduce a vast mass of evidence, to shew the absurdity of the supposition, that Laud was in collusion with the Papacy, for the overthrow of the reformed faith in England. To say nothing of his controversy with Fisher [the Jesuit,]—we might advert to the individuals whom he preserved or reclaimed from Popery [*e.g.* Chillingworth]; to his Letter to Sir Kenelm Digby, on his defection from the Church of England; and to his labours for the reconciliation of the Calvinists and Lutherans of Germany, with a view to more compact resistance against Rome. We might produce the opinions of many among his Protestant contemporaries,—the fact that Con, the Papal Nuncio, could never obtain access to him,—the incessant exhortations with which he encouraged and incited Gerard Vossius, in the prosecution of his intended labours against Baronius;—the persuasion expressed by a *Father* of the English College at Rome, that the measures of Laud tended to the serious injury of the Papal Church, by attracting Romanists to the Church of England, instead of merging the Church of England in that of Rome,—to the joy with which the intelligence of his death was received by the Papists, who spoke of him as their most formidable enemy in this country, and as the mightiest champion of the Anglican Church."

Thus South:—"Unity gives strength, and strength duration.

The Papists abroad frequently tell the English, that if we could but once be united amongst ourselves, we should be a formidable Church indeed. And for this reason, there was *none whom they so mortally hated* (I speak upon certain information) *as that late renowned Archbishop and Martyr*, whose whole endeavour was to establish a settled uniformity in all the British Churches: for his zeal and activity in which glorious attempt, the Presbyterians cut him off, according to the Papists' hearts' desire." (Sermon on Gal. ii. 5, § 3.)

"I do remember, that being chaplain to the Hon. Sir Lionel Tolmach, Bart., about the year 1666, I heard him relate to some person of quality, how that in his younger days he was at Rome, and well acquainted with a certain Abbot; which Abbot asked him 'whether he had heard any news from England?' He answered, 'no.' The Abbot replied, 'I will tell you then some—Archbishop Laud is beheaded.' Sir Lionel answered, 'you are sorry for that, I presume.' The Abbot replied again 'that they had more cause to rejoice, that the greatest enemy to the Church of Rome in England was cut off, and the greatest champion of the Church of England silenced;' or in words to that purpose." *Signed, J. WHISTON, Vicar of Bethenden in Kent.*

"I was at Rome, in the Company of divers of the English Fathers, when news of the Archbishop's suffering, and a copy of his Sermon made upon the scaffold, came thither. They read the sermon, and commented upon it with no small satisfaction and contempt; and looked upon him as one that was a *great enemy to them*, and stood in their way; whilst one of the blackest crimes imputed to him was his being Popishly affected!" JOHN EVELYN, (*vid. History of the Troubles and Trials of Archbp. Laud*, quoted in *Voice of the Church*, vol. 2, p. 47.)

Gross and lamentable, then, must be the ignorance or dishonesty of those who in the present day charge Archbishop Laud,\* or such as he, with inclinableness to the corrupt system of Popery. They give Rome (their *professed* abhor-

\* "We must remember that through favour, faction, envy, greediness, ambition, &c., innocency itself is often laden with false accusations." (Bp. Sanderson, quoted by Nicholls on the *Proverbs* xviii. 13.)

rence) a very great advantage, as we have seen, and do their own Church a corresponding injury ;—to say nothing of the incalculable injury they do themselves, by breaking the *Ninth Commandment* and thus imitating the Devil,\* that detestable Calumniator of God and man. (*vid.* Gen. iii. 4, 5, S. Matt. iv. 6, Job. i. 9, &c., Rev. xii. 10.)

“Abusive language, by which properly a man’s repute is invaded, is by all men deservedly looked upon as an open defiance, and proclaiming of war with such a person : and consequently the reviler is as great a disturber as an armed enemy ; who usually invades a man in that which is much less dear unto him. Rabshakeh broke the peace with Hezekiah as much by his railing, as by the army that besieged him. And he that flings dirt at a man affronts him as much as he that flings a stone at him. A wound upon the skin is sometimes sooner got off than a spot upon the clothes.....An ill word hurts a man so as to put the reparation of that hurt absolutely out of his power : for it lodges his infamy in other men’s thoughts and opinions, which he cannot command or come at, so as to rectify and disabuse them. But admit that the defamed person by a blameless and a virtuous deportment wipes off and confutes the calumny, and clears himself in the esteem of men ; yet it is of those only with whom the scene of his converse lies : but in the mean time the slander flies abroad ; and *many hundreds come to hear the ill words by which the man is abused, who never come to see his good behaviour by which he is righted.*” (South, on Rom. xii. 18, pt. 1.)

“This vice,” says Nelson, “is the sign of a weak mind that is not able to bear the lustre of merit and virtue ; the *mark of a mean and cruel temper*, unworthy of a man, to delight in wounding our neighbour, or to widen those wounds which others have made. Sometimes it puts on the appearance of friendship, and is ushered in with great commendations, that the wound that is given may be sure and deep. *Sometimes it counterfeits the shape of zeal for God’s glory* ; it pretends to be love of justice, and a compassionate sense of the faults of our neighbour, or a violent and just sorrow caused by that outrage that is done to God. But whatever false reasons may be given for this practice, it is always a breach of the great duty of charity ; and it is

\* N.B. The word “Devil” means *Slanderer, Calumniator.*

a mark of false devotion to tear in pieces the reputation of those that oppose our designs, and to think to make an agreeable offering to God of what we sacrifice either to our revenge or to our jealousy."

*And again, for our warning ;—*

"The Scriptures place this vice in the company of the worst of wicked actions : *out of the heart*, says our Saviour, *proceed evil thoughts, murders, adulteries, false-witness, evil-speakings*. S. Paul ranks backbiters with the black crimes of those who are given up to a reprobate mind, and which in the judgment of God are worthy of death ; and the same Apostle puts slanderers and revilers with those that shall *not* inherit the kingdom of God ; and when he reckons up the sins of the last times, evil-speakers are in the list of that black catalogue. S. Peter joins evil-speakings with malice, hypocrisy, and envy, which we must lay aside entirely if we desire the 'sincere milk of the word, that we may grow thereby.' And, notwithstanding the highest pretences to religion, S. James assures us that he who bridleth not his tongue, that man's religion is vain." Nelson's *Festivals and Fasts*, (S. Michael.)

4. A fourth fruitful source of advantage to Rome, is the *intemperate opposition* which Low Churchmen urge against her ; wherein it happens frequently that *false accusations* are made against that Church, and the *real question at issue* is *wholly mistaken*.

"I am verily persuaded, that the increase of Papists in some parts of the land has sprung (by a kind of antiperistasis) from the intemperate courses of their neighbour Puritans." (Sanderson on Rom. xiv. 3. § 27.)

"Would it not be very strange, that when they (the Papists) can appear no longer in it, others, out of mere zeal against Popery, should carry on the work for them ? This seems a great paradox to unthinking people, who are carried away with mere noise and pretences, and hope those will secure them most against the fears of Popery, who talk with most passion and with least understanding about it ; *whereas no persons do really give them greater advantages than these do*. For where they meet only with intemperate railings and gross misunderstandings of the state of controversies between them and us, (which commonly go together,) the more subtle Priests let such

alone to spend their rage and fury ; and when the heat is over, they will calmly endeavour to let them see how grossly they have been deceived in some things. And so will more easily make them believe they are as much deceived in all the rest. And thus the East and West may meet at last, and the most furious antagonists may become some of the easiest converts." (Stillingfleet's *Unreasonableness, &c.*, Pref. p. 3.)

"They (Puritans) promote the interest of Rome by *opposing it with more violence than reason* ; which ought not to seem any strange thing to us, since we see by daily experience the like to happen in other matters also. Many a man, when he thought most to make it sure, has quite marred a good business by *overdoing it*. The most prudent, just, and (in all likelihood) effectual way to win upon an adversary is, by yielding him as much as with safety of truth can be yielded ; who, if he shall find himself contradicted in that which he is sure is true, as well as in that which is indeed false, will, (by a kind of antiperistasis) be hardened into more obstinacy than before, to defend all (true and false) with equal fierceness. It has been observed by some, (and I know no reason to question the truth of the observation) that in those counties (Lancashire for one) where there are the most, and the most rigid Presbyterians, *there* are also the most and the most zealous Roman Catholics. Again : they promote the interest of Rome, and betray the Protestant cause ; partly by *mistaking the question*, (a very common fault among them), but especially through the necessity of some false principle or other, which having once imbibed they think themselves bound to maintain. Some of them, especially such as betook themselves to preaching betimes, and had not the leisure and opportunity to look much into controversies, *understand very little* (as it is impossible they should much) *of the true state of the question* in many controverted points ; *and yet, to shew their zeal against Popery, are forward enough to be meddling therewithal in the Pulpit ; but with so much weakness and impertinency not seldom, that they leave the question worse than they found it ; and the hearer, if he brought any doubts with him, to go from the sermon more dissatisfied than he came*. The rest of them (that have better knowledge) are yet so bound up by some false principle or other they have received, that they cannot, without deserting the cause, (and that they must not do, whatsoever

betides them) treat to the satisfaction of a rational and ingenuous adversary. Among those false principles it shall suffice for the present to have named but this one, 'That the Church of Rome is no true Church.' The disadvantages of which assertion to our cause in the dispute about the visibility of the Church, (besides the falseness and uncharitableness of it) their zeal, or prejudice, rather, will not suffer them to consider." (Sanderson's Sermons, pref. § 18.)

"The truth of the above assertion of Bishop Sanderson" says Dr. Wordsworth, "will appear on examination of the use which Bossuet makes of the allegation that 'Rome is no true Church,' in his *Variations*, xv. 26, 27. See also Dr. Puller's *Moderation of the Church of England*, cap. 17. p. 454; "Casaubon had good reason to say, 'the denying the Church of Rome the *being* of a Church, hath been a great hindrance of Reformation'; and I verily believe the opinion most Papists are kept in, that the religion of Protestants is a *new religion*, is not of little force to make them averse from it to this day." (*Theophilus Anglicanus*, pt. 2, cap. 5. p. 195. compare *Hooker*, iii. 1. 10. v. 68, 9.)

"I believe all those men will be found much mistaken, who either measure the Protestant religion by an opposition to Popery; or account all Popery that is taught or practised in the Church of Rome. Our godly forefathers, to whom (under God) we owe the purity of our religion, and some of which laid down their lives for the defence of the same, were sure *of another mind*, if we may from what they *did*, judge what they *thought*. They had no purpose, (nor had they any warrant) to set up a *new religion*, but to *reform* the *old*, by purging it from those innovations, which in tract of time (some sooner, some later,) had mingled with it and corrupted it, both in the doctrine and worship." (Sanderson, pref. § 15.)

"The common cause of our Reformation may at last suffer as much through some men's folly and indiscretion, who pretend to be the most zealous Protestants, as by all the arts and designs of our open enemies. For as the learned and judicious Bishop Sanderson hath said in this case, 'many a man, when he thought most to make it sure, hath quite marred a good business by overdoing it.' Thus when the Papists of late years have not been able to hinder the taking many things into consideration against their interest, it hath been observed, that their instruments have been for the most violent



counsels, knowing that either they would be wholly ineffectual, or if they were pursued, they might in the end bring more advantage than prejudice to their cause. And it is to be feared, they may still hope to do their business, as Divines observe the Devil doth ; who, when he finds one extream will not do, he tryes whether he can compass his end by the other. And no doubt they will extreamly rejoyce if they can make some men's fears of Popery prove at last an effectual means to bring it about. As some of the Jews of old, out of a rash and violent zeal for the preservation of the purity of their religion (as they pretended) by opposing the sacrifices offered by strangers, and denying the use of the lawful customs of their country, brought the Roman power upon them, and so, hastened the destruction both of their religion and countrey too." Stillingfleet, *Unreasonableness*, p. 8.

"I have often," says Deacon (a nonjuring Clergyman in 1758) "observed with concern the usage which Protestants and Romanists have given each other in controversies : sometimes they accuse each other of practices, which cannot be charged upon the body ; or if they could, would signify nothing to the matter of communion. Sometimes they argue against the opinions of private men, as if they were the tenets of the sect they are opposing ; and sometimes they *deny the doctrines of their own Church, and misrepresent that of their adversaries.*" (Lathbury's *Nonjurors*, p. 295.)

"This was precisely our friend's case. Brought up among the 'Evangelical' party, he was a constant attendant in early youth, at the Protestant meetings in Exeter Hall. There he would learn to slight the authority of his Mother Church, to believe slanders against the Church of Rome, and to exercise his private judgment upon the Bible. The detection of the *slanders* against Rome, disposed him to take her part, and so discredit even *well-founded charges* against her ; —and the conscientious exercise of his private judgement has, we see, led him to the belief that *her* interpretation is the only sound one.\* Such are the fruits of Puritanical training, which furnishes *no medium* between Calvinistic Assurance and Popish Infallibility ; and the latter is clearly the more reasonable conclusion of the two, for this is at least *belief in a Church*, whereas the former is but *confidence in one's self*." (Rev. Cecil Wray's *Scandal of permitted Heresy and violated Discipline*, 1846, p. 9.)

\* It need scarcely be observed, that this is but one of many cases that have recently occurred, in which a similarly defective education has led to the same sad result.

"Sound and temperate exposures of the real errors of Romanism are most needful and wholesome: but violent abuse of even the undoubted evils of Popery, and indiscriminate condemnation of all Romish opinions and usages, as if they were necessarily not Catholic, injure rather than advance the cause which they are intended to support. In a late number of the *British Magazine*, there is a short extract from a report of a meeting of the 'Sheffield Reformation and Protestant Association,' holden November 13, 1839, at which the Rev. Mr. M'Ghee is stated to have spoken as follows:—'I would go to the very Vatican, and warn that 'Man of Sin,' the Pope, to renounce the horrid blasphemy—Oh! think what horrid blasphemy it is! a miserable sinner of the earth daring to call himself the Lord of life and glory,—tell him that all manner of sins and blasphemies should be forgiven unto men; that there was mercy for his guilty soul in the very Saviour whom he dishonoured, and that if there was hope for his soul, he must cry 'No Popery'! 'I pass over,' says the writer of the Article in which this extract is contained, 'this pleasant device of converting the Pope by making him cry 'No Popery!' of which, however, to those who know nothing of the speaker, it is no small stretch of charity to believe, that it was not propounded for the sole purpose of making the controversy ridiculous:—but I do ask, if any one really believed the Pope to be the 'man of sin,' how could he talk of converting him at all? Who told Mr. M'Ghee that the sins and blasphemies of 'the Man of Sin' will or can be forgiven? In what rational sense can any Christian Man call 'the Man of Sin' his fellow-sinner?—These are plain questions capable of a plain answer, and deserving of one; unless forsooth we are to believe that the words of Holy Scripture must be taken with as much latitude of spiritualization as is requisite to make sense or reason of the rhapsodies of the platform orator. I have been long convinced, that those who use the prophecies of Antichrist\* as stones to pelt the Papists with, do not really believe them to be true, in their plain and grammatical meaning: and this seems to be a pretty plain instance of the truth of the observation." (Fulford's *Sermons*, vol. 2, Pref. p. 8.)

\* It is worth observing that the notion of the Pope's being the Antichrist foretold in the New Testament, was "*first broached by the Fratricelli, a sect of reprobate Friars in the 13th century.*" (Teale's *Lives of Distinguished Laymen*, Lord Falkland.)

It would be well for the Church, if all zealous Anti-Papists would but bear in mind the following hints :—

“To one that asked Sir Henry Wotton, “whether a Papist may be saved ?” he replied, “you may be saved without knowing that :—Look to yourself.”

To another, whose earnestness exceeded his knowledge, and was still railing against the Papists, he gave this advice ; “Pray, Sir, *forbear, till you have studied the points better* : for the wise Italians have this proverb, ‘He that understands amiss, will conclude worse.’ And take heed of thinking, the farther you go from the Church of Rome, the nearer you are to God.” (*Lx. Walton’s Lives*, Zouch edn. p. 142.)

“I would recommend you especially to arm yourselves with *sound* weapons of defence against the assaults of Rome. If ever there was a case, in which weak arguments, illogical conclusions, incorrect statements, and a little knowledge, were dangerous, it is in that contest. Our opponents are no unskilled controversialists, and they desire nothing better than an antagonist, whose notions of Popery are gathered from the declamations of popular orators at the public meetings of the day.” (Bp. of Oxford’s *Charge*, p. 33.)

“The spirit of the Church of England may be gathered from the rules given to our Divines, when, in the early days of the Reformation, they were appointed to hold a conference with certain Popish Priests and Jesuits :\*

“If they, the Papists, will shew any ground of Scripture, and wrest it to their own sense, let it be shewed by the interpretation of *the old doctors*, such as were before Gregory I.”

“If they can shew no doctor that agreed with them in their said opinion before that time, then conclude that they have no succession in that doctrine from the Apostles’ times and above 400 years after, when doctrine and religion were most pure ; for that they can shew no predecessor whom they can succeed in the same. ‘Quod primum verum.’ *Tertullian*.”

Would that those unauthorised and self-appointed polemic, who rashly and presumptuously challenge the Romanists to discussion in the present day, had never forgotten the rules laid down by the Church to which they still profess to belong, when she thus sent forth her children to fight with the enemy !” (Dr. Hook’s *University Sermons*, iv. p. 96.)

\* Strype’s *Life of Archbishop Whitgift*, vol. 1, p. 196.

"That they preach against Popery, I not at all mislike ; only I could wish that these *two cautions*, were better observed, than (as far as I can make conjecture of the rest, by the proportion of what has come to my knowledge) I fear they usually are, by the more zealous of that party ; viz. 1. That they do not, through ignorance, prejudice, or precipitancy, call that "Popery" which is not ; and then under that name and notion preach against it. 2. That they would do it with the *less noise*, and *more weight*. It is not a business merely of the *lungs*, but requireth *sineus* too. Or, (to use their own metaphor) let them not think that casting of *squibs*, will do the deed, or charging with *powder* alone : that will give a *crack* indeed, and raise a *smoak* ; but unless they have *bullet* as well as *powder*, it will do little execution." (Sanderson, pref. § 11.)

5. Low Churchmen give another great advantage to Rome by their *wilful or unwitting neglect of Rom. xvi. 17*.

St. Paul says most positively, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and *avoid them*." (*Vid.* also, 2 Thess. iii. 6, 14.) Yet how utterly is this solemn command disregarded ! Witness the proceedings of the "*Evangelical Alliance*"—that most absurd "caricature of an Œcumenical Council"—wherein *professing Churchmen* exhibited themselves in close conjunction with "causers of divisions and offences" of all kinds—professed despisers of the Church, and her bitter enemies ! So too with the *Religious Tract Society*, and the *Bible Society*.

This latter the Bishop of Salisbury found so contrary to the Bible and hostile to the Church, that in 1842, he felt himself compelled to withdraw from it ; and the following is a portion of his Lordship's letter then written in explanation.

"Whoever has been in the habit of attending the meetings of the Bible Society, is aware that they are composed of persons belonging to every variety of religious denomination, and holding every shade of opinion which is compatible with the acceptance of the Holy Scriptures as a revelation from God. All these persons meet together, and from the nature of the occasion which assembles them, with an appearance of *recognized equality* in a matter touching upon the foundation of religious belief. The Independent, the Baptist, the Quaker, the Socinian, assemble on the platform by the side

of the member of the Church, on a common understanding that their differences are *pro hac vice* to be laid aside, and their point of agreement in receiving the Bible as the Word of God, and being zealous for its distribution, is to be alone considered. Do not let me be misunderstood as implying that a dishonourable compromise of opinion on the part of any one is required by the constitution of the Society. On the contrary, I know that "union without compromise" is a sort of watchword in it. But what I do say, is, that the necessary tendency of a meeting so composed, is to magnify the point of agreement between its members, and to sink, as of comparative insignificance, their respective differences. Whoever has been in the habit of attending meetings of the Bible Society, must be familiar with such expressions as that the members of the Society are only separated by 'unimportant differences,' and are joined in 'essential unity;' whereas, an examination of what these '*unimportant differences*' are, will shew, that in one quarter or another they comprise *most of the chief doctrines, and all the ordinances*, of the Christian religion; and are so clearly recognized in the constitution of the Society, as to make it *impossible for a meeting of persons, assembled to promote the distribution of God's Word, to unite in worshipping Him in prayer!* (*Vid. Bible Society contrary to the Bible, and hostile to the Church. Burn's Tracts No. 62.*)

What wonder then, if persons, who have been brought up with such loose and low notions as to see nothing wrong in associating with *Protestant Dissenters*—men who *cannot pray when they meet*, who *belong to no Church at all*, and who are justly counted as *excommunicate* by the Anglican branch of the Church Catholic (*vid. Canons, 3—12.*)—what wonder, if such persons should afterwards feel little difficulty about associating with *Romish* Sectarians, especially as these belong to a body which *is* confessedly a branch, though a rotten one, of Christ's Church? And what wonder if such association should result in Apostacy? Instances of this, alas! have been only too common. Yet we ought not to be surprized: for the same Apostle who gave the command in Rom. xvi. 17, has also warned us, that, those who yield to Satan's temptations when he appears as an "Angel of light," and "*do evil that good may come,*"—of these the "damnation is just." (Rom. iii. 8.)

The Bishop of Oxford, in his Charge, (1842, p. 14,) speaking of some highly "Evangelical" writers against the Oxford Tracts, with reference to the utterly unchristian tone and temper of their opposition, says:—"I would that such could see themselves as they appear

to others, and could think of themselves, as all good men of whatever party must think of them. I would that they would reflect, *with whom they are leaguely themselves, and whether some of those with whom they act are not men, whose hearts' desire and ulterior object is the total destruction of our National Church.*"

"These accusations against Churchmen who desire to conform to what they have engaged, and especially the charge of *Popery* and *disaffection to the Church*, are the most unjust, I might add, the most impudent, thing imaginable, in men who are notoriously guilty of the most unwarrantable deviations from both the letter and spirit of the Church-service, and approximation to the habits of Dissenters. What would be said of a Clergyman who introduced into his service hymns taken from the Breviary? And yet the 'Evangelicals' use without scruple the compositions of Dissenters! What would be said of a Clergyman who employed in his Parish members of the Roman Catholic Communion, who had not been formally reconciled to the Church? And yet the 'Evangelicals' continually avail themselves, both in their schools and District-Visiting-Societies, of the services of persons who go alternately to the Church or the Dissenting Chapel! What would be said of a Bishop who stood on a platform with Popish Priests, and declared that he saw no great difference in their views, and cordially united with them in the propagation of the Catholic Faith? And yet we know that the meetings of the *Bible Society* are continually bringing some of the heads of our Church into contact with Dissenters! Will it be said that there is greater danger from contact with Popery, and that some have actually gone over from High-Church principles to the Romish faith? I answer, that *not some few only, but thousands, nay millions have 'gone over' from Low-Church and Puritanical views to Dissent. All the Dissenters now in the land, or their fathers, were once Puritans or Evangelicals.*" (Rev. W. Gresley's *Bernard Leslie*, cap. 22. p. 253.)

The following passages are worth the Churchman's notice.

"A union of Churchmen with Churchmen can alone promote the welfare of the Church, and secure quietness and repose to the State. For this purpose we must associate among ourselves: we must retain the strength of the Church in its own channel, for its own preservation and extension; we must not divert it into other

channels, where the current *may* be turned *against* us. Where the Church of England is established, it is not Christianity under *any* form, which it is our duty to promote. *Our* exertions, (though without the smallest restraint on the lawful exertions of other parties) must be especially directed to the furtherance of that system which we are, upon principle, especially pledged to support. Moreover, the Church in its militant state here on earth, is a beleaguered fortress, and has need of all its resources for its own garrison: it is insane policy, therefore, to give rations to those that are without." (Sermon on 1 Cor. vii. 27, by Rev. W. Mayhew, Chaplain to Bishop of Jamaica, 1844).

[“ Can a clergyman be “magnifying his office,” when he associates, and thus places himself on a level, with self-called, self-appointed, “preachers,” who glory in what ought to be their shame, having entered the fold—not by Christ’s “door” of Episcopal Ordination, but—by “climbing up some other way,” and thus earned for themselves (however unconsciously) the title of “thieves and robbers”? (John x. 1.) Can a clergyman be true to his Master, and faithful to his Ordination vows, when he acknowledges as Christ’s Ministers, (thus encouraging, instead of “driving out,” schism) those presumptuous Uzzahs, who “put forth their hand to the Ark” of the Church, as though God were unable to take care of it without their help? Or does he not thus rather “give occasion to them that desire occasion,” and betray those interests which at his Ordination he so solemnly bound himself to serve and protect by every means in his power? And what can more readily and effectually lower the Church and bring her into contempt, than such inconsistent conduct as this? Oh! that all her sons would follow the example of Nehemiah, and answer firmly “I cannot come down,” to every mischievous invitation of the enemy!” Neh. vi. 2—4.]

“Bishop Hobart’s reasons for objecting to the Bible Society were strong in themselves, and experience has given them ten-fold weight. In spirit they were shortly these.

“The differences that exist between Churchmen and others are either *essential* or *non-essential*. If the latter, let them be given up, not only in Bible Societies, but in Church government, in ministry, doctrine, and discipline;—for if union be the only law of Christian charity, and the differences are unimportant, where shall the line be drawn? Since, draw it where you will, Christian harmony, according to this principle, is violated. But if such universal amalgamation be absurd, it shews that there is some practical fallacy in this apparently Christian plea for union. The fallacy is an obvious one; it consists in substituting *union*, which is a worldly question, for *unity*, which is

the Christian principle—The first, to be true and sound, can go no further than the latter goes,—*union* cannot go beyond *unity*.” (*Early Life and Professional Years* of Bp. Hobart, New York, p. 377.)

“Unity without uniformity is much like essence without existence; a mere word and a notion, and nowhere to be found in nature.” (*South*, on Gal. ii. 5.)

“When our support is asked for religious and charitable institutions and societies, *the only thing thought of* in too many instances, is *the object*. If the object be a specious one, the means for its accomplishment are disregarded, though the means adopted may, by implication, involve principles of the first importance; and although, *by associating with Dissenters*, we may *pay a compliment to schism, at the expense of truth*.” (Dr. Hook’s *Univ. Sermons* ii. p. 48.)

“We ought to *avoid* evil men and seducers, in order to shame them; to deprive them of that credit whereby they may do hurt; to make them to return to a right mind; and *that we may avoid the snare ourselves*.” (Bp. Wilson’s *Sacra Privata*, Tuesday Meditation.)

6. Puritan opinions and practices are deplorable enough when maintained by the *Laitie*: but the evil is of course increased tenfold when *their teachers* adopt them, through the opportunity they thus have of being spread abroad. It is through the instrumentality of the latter chiefly, that injury is done to the Anglican Church and proportionable advantage given to Rome in the following, as in the foregoing, particulars.

*Non-adherence to the teaching of the Church.*

Hence arise grievous distractions among the people, who are unsettled in their religious belief by the contradictory doctrines taught them in the Pulpits and published writings of their Spiritual Pastors. What other result, indeed, could be reasonably anticipated from the instruction of those who rely on the ill-informed judgment of themselves or other such individuals, rather than on the judgment of the Catholic Church? What but doubt and wavering could be expected to ensue, where these Pastors are not only inconsistent with



each other on vital points, but with themselves\*? And what astonishment can we feel at earnest-minded persons deserting the Anglican Church under such auspices, and seeking the definiteness they long for, in that Communion which *professes* to be at unity with itself, and presents the *appearance*, at all events, of uniformity and determinate Theology?

The Church undoubtedly teaches many doctrines which Puritans repudiate; and many devices have at various times and by various persons been employed to cloak or extenuate this non-conformity. *Reserve*, or rather, *total suppression*, has kept out of the people's view the doctrines of the *One Holy Catholic and Apostolic Church*, the *Communion of Saints*, *Reward according to works*, &c.: while the famous Puritan invention of the *Nonnatural sense* has enabled its "Evangelical" discoverers to "get over" anything they may happen to dislike, however plain and clear the language in which it is couched. Some persons, indeed, have supposed that this idea is of more recent origin, and sprang from a different quarter; but this theory will at once be given up when the systematic "explaining away" of the language in the Baptismal Office, by "Evangelicals," is called to mind, and their still more ancient attempts to prove the 39 Articles Calvinistic†; with respect to which latter, the Bishop of Oxford (Charge 1842, p. 17) says, "I am aware that if a precedent were wanted for, I will not say *stretching*, but for *contorting* the meaning of those formularies, nothing can exceed the license which has been assumed by Calvinistic interpreters of the Articles—a license, which has often gone

\* The late Mr. Simeon is a notable instance of this. In one of his *University Sermons* (vol. 2, p. 259, &c.) he strongly maintains the doctrine of Baptismal Regeneration, as contained in the Prayer-book and accordant with Scripture: while in vol. xvi. he calls it a "fatal delusion," and talks about "consulting the Parish Register," &c., in a sneering tone, which is only too close an approximation to the style of the infidel Tom Paine.

† Archbishop Lawrence, in his admirable *Bampton Lectures*, amply proves the utter untenableness of this idea.

beyond what was attempted in the 90th Tract." By such as deny to the Clergy anything of a *Sacerdotal* character, the title of the 32 Article must be rejected or "explained," ("De Conjugio *Sacerdotum*.") By those who repudiate the doctrine of *Apostolic Succession*, the process of "contortion" or "non-naturalization" must be applied to Article xxxvi. which approvingly recognizes the *Ordinal*, wherein (even in the first words of the Preface) that doctrine is most distinctly and positively asserted: while at the hands of those who recognize as Ministers of Christ any who happen to be fluent and confident enough to set up for teachers, Articles xxiii. and xxxvi. are doomed to suffer together with the *Ordinal*, the Preface to which declares that "*no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the United Church of England and Ireland, or admitted to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination.*" Again. A decidedly "non-natural sense" must be put upon Articles xxv—xxix. by those who deny the grace of *Regeneration* to the Sacrament of Holy Baptism, or the *Real Presence* of Christ in the Sacrament of the Lord's Supper; both of which are clearly maintained in those Articles—*clearly*, that is, to all who are willing to take plain words in their "true, usual, literal meaning:" nor are there any who pretend for a moment to doubt what the mind of the Church is in this and other particulars, but such as call themselves "Evangelical.\*" These, however, might

\* Whether because it is found that the 39 Articles are more easily "stretched" or "contorted" than the Liturgy and Offices, or not, is uncertain; but certain it is, that recently it has been proposed that *the former shall be the only test of heresy*. Hear Mr. Binney, a Dissenter, on this point:—"Let Parliament declare that Clergymen are not to be judged by the Offices, but by the Articles; what then? Will that on the one hand, make it an atom the less true, that the Church, as such, holds in its integrity her faith in the Divine efficacy of her Baptism?—or will it, on the other hand, make it an atom the less a fact, that such and such words are still to be said to God, by men who deny what they *seem* to assert? Is there any relief worth a word, in being, as an ecclesiastic, freed legally from episcopal power and secular loss, while as a man and a

learn a lesson from their Puritan brethren who *openly and honestly avow their non-conformity, and refuse to derive emolument from the Church whose teaching they consider erroneous.*

Edward Baines, a Dissenter of Leeds, speaking of the *Church Catechism*, says ;—"That formulary inculcates in the most distinct terms the Doctrine of Baptismal Regeneration, which all Dissenters, and (*strange though it be*) the Evangelical Church too, regard with solemn disapprobation." (*Letters to Ld. J. Russell, on Education.*)

He may well call it "strange," when this same "Evangelical Church," i. e. the Clergy who style themselves "Evangelical," voluntarily and solemnly bound themselves at their Ordination "always so to minister the doctrine of Christ," (not according to their own fancy and judgment, but) "*as this Church and Realm hath received the same*"; and were admitted to Preferment on this express condition !

Mr. Binney, another Dissenter, thus forcibly states the case. "But may not the words in the Baptismal Service admit of explanation ? Perhaps. To me, however, *at present*, they seem to mean just what they say—As a clergyman, I must *assert to God*, that every infant, baptized by my hands, *has been regenerated by Him with the Holy Ghost*. There is nothing hesitating, hypothetic, or equivocal about it. It is not merely the affirmation of an outward ceremonial change, but of a real and spiritual operation on the soul. In plain words, then, —*do I believe this ? Can I say it in good faith ?*.....The use of this form comes to be a matter to be met and settled by common morality.....He who believes that the words cannot be made, by any fair and equitable means, to utter anything else than their obvious sense ; he who shrinks from the use of language in Divine Worship, which would proceed from his own lips in one sense, and enter the ears of his auditors in another—in which he would express

Christian, I am still left to all the consequences of the question between God and my soul ? I put it to the honour of the Evangelical Clergy to say, whether what they want, spiritually speaking, is not a change in the *language of the Book*, and not merely a change in the *declarations of the law* ? If not, then they must be satisfied with that language as it is." (*Conscientious Clerical Nonconformity*, p. 15.)

On this subject consult the admirable Charge recently delivered by the Bishop of Exeter.

one thing to God, and convey another to the minds of mortals ; he who, moreover, feeling bound to take the words in their 'plain, literal, and grammatical meaning,' believes *that* meaning *positively* to assert what is either not known, or what is not true ; he surely has *no alternative but to decline doing*, what, with his views, would be at once an act of impiety and hypocrisy ; impiety and hypocrisy committed by a priest ;—committed by a priest in the most solemn circumstances—while actually officiating on the floor of the temple, and lifting his voice to the Divinity that fills it." (*Conscientious Clerical Nonconformity*, p. 39.)

The treatment which the Baptismal Service and other Catholic portions of the Prayer Book meet with at "Evangelical" hands, is graphically described by the same writer in the following terms :—

"To become a clergyman, *I must adopt*, I think, *in order to get rid of expressions that perplex me, such a mode of interpreting language,—such special pleading, wriggling, and reservation—such strange and unsatisfactory admissions, to find a sense for words or to evade it\**—as would not be tolerated in any straightforward business in ordinary life, or permitted to have a place in the conduct and the covenanting of worldly men.....Others may not think and feel as I do. *Holding sentiments identical with mine*, they may be able to do without scruple, what *I shrink from as a positive immorality*. I judge them not. 'To their own Master they stand or fall.'" (*ibid.* p. 44.)

So much for *Doctrine*. The rules and regulations of the Church for the due celebration of Divine Service, &c., fare little better ; since *disregard of Rubrics* is a notable feature

\* It will scarcely perhaps be credited by many, but it is nevertheless a fact, that the great majority of "Evangelicals" consider as un-evangelical, the doctrine that "Christ tasted death for every man" ; and accordingly, that in Churches where this heretical notion prevails, the Holy Communion is administered to whole railfuls at a time, in order that the Minister may *evade the Church's expression of belief* on this head, manifested in the Rubrical injunction, that *the words of delivery are to be said to each individual Communicant*. This is especially the case with *Simeonite nominees*, who have in many instances, on coming to their Cures, expressly altered the correct practice before prevailing.

in the "Evangelical" character of the present day; notwithstanding what Hooker has truly declared, viz., that "*where our duty is submission, weak oppositions betoken Pride.*" (B. v. 8, 4.) On this point it may be well to hear an admitted authority:—

"We may affirm in general, that we are under higher obligations to observe Rubric, than any other Ecclesiastical Law whatsoever; and that whosoever among the Clergy either adds to it, or diminishes from it, or useth any other rule instead of it, as he is in the eye of the Law *so far* a Nonconformist, so it behoves him to consider with himself, whether in point of conscience he be not a *breaker of his word and trust*, and an eluder of his engagements to the Church." (Sharp, *on the Rubric*, Disc. 1, p. 8.)

And again:—"I must observe to you in general, that *no custom, however confirmed, can take place against the Rubrics*: that we cannot transfer our breaches of them into the list of approved practices, nor justify our neglects of them, by pleading the *connivance*, or, if you will, the *approbation*, of our Superiors. It is true, the Ordinary may forbear to blame, and he may neglect to reform, any customary deviations from, or any open defiance of, express and positive Rubrics. *But as he hath no power to alter them, or to dispense with alterations made in them, so he cannot excuse or discharge us from our obligations to conform ourselves to them.*" (Disc. 4, p. 97.)

"And here let me utter a great but sad truth; a truth not so fit to be spoken, as to be sighed out by every true son and lover of the Church, viz., that the wounds which the Church of England now bleeds by, she received 'in the house of her friends' (if they may be called so,) viz., her treacherous, undermining friends; and that most of the nonconformity to her, and separation from her, together with a contempt of her excellent constitutions, have proceeded from nothing more than from the false, partial, half conformity of too many of her Ministers. *The Surplice sometimes worn, and oftener laid aside; the Liturgy so read, and mangled in the reading, as if they were ashamed of it; the Divine Service so curtailed, as if the people were to have but the tenths of it from the priest, for the tenths he had received from them; the Clerical habit neglected by such in Orders as frequently travel the road clothed like Farmers or Graziers*

to the unspeakable shame and scandal of their profession ; the *Holy Sacrament indecently and slovenly administered* ; the furniture of the Altar abused and embezzled ; and the Table of the Lord profaned. These and the like vile passages have *made* some schismatics, and *confirmed* others ; and in a word, have made so many nonconformists to the Church, by their conforming to their Minister." (South, *Sermon* on Gal. ii. 5.)

The following picture, by South, is well worth studying ; as its main features may readily be recognized in present, as in recent, living copies of the great original.

"It was an observation and saying of a judicious prelate, that of all the sorts of enemies which our Church had, there was none so deadly, so pernicious, and likely to prove so fatal to it, as the *Conforming Puritan*. It was a great truth, and, not very many years after, ratified by direful experience. For if you would have the Conforming Puritan described to you, as to what he is :—He is one who lives by the Altar and turns his back upon it ; one who catches at the preferments of the Church, but hates the discipline and orders of it ; one who practises conformity, as Papists take oaths and tests, that is, with an inward abhorrence of what he does for the present, and a resolution to act quite contrary when occasion serves ; one who, during his conformity, will be sure to be known by such a distinguishing badge, as shall point him out to, and secure his credit with, the Dissenting brotherhood ; one who still declines reading the Church Service himself, leaving that work to Curates or Readers, thereby to keep up a profitable interest with thriving seditious tradesmen, and groaning, ignorant, but rich, widows ; one who in the midst of his conformity thinks of a turn of State, which may draw on one in the Church too ; and accordingly is very careful to behave himself so, as not to overshoot his game, but to stand right and fair, in case a wished-for change should bring Fanaticism again into fashion, which it is more than possible that he secretly desires, and does the utmost he can to promote and bring about.

"These and the like are the principles which act and govern the *Conforming Puritan* ; who, in a word, is nothing else but ambition, avarice, and hypocrisy, *serving all the real interests of schism and faction in the Church's livery*. And therefore if there be any one who has the front to own himself a minister of our Church, to whom

the foregoing character may be justly applied, (as I fear there are but too many,) howsoever such a one may for some time soothe up and flatter himself in his detestable dissimulation ; yet when he shall hear of such and such of his neighbours, his parishioners, or acquaintance, gone over from the Church to Conventicles, of several turned Quakers, and of *others fallen off to Popery* ; and lastly when the noise of those national dangers and disturbances, which are every day threatening us, shall ring about his ears—let him then lay his hand upon his false heart, and, with all seriousness of remorse, accusing himself to God and his own conscience, say, ‘I am the person, who, by my conforming by halves, and by my treacherous prevaricating with the duty of my profession, so sacredly promised, and so solemnly sworn to, have brought a reproach upon the purest and best-constituted Church in the Christian World ; it is I, who by slighting and slubbering over her Holy Service and Sacraments, have scandalized and cast a stumbling block before all the neighbourhood, to the great danger of their souls ; I who have been the occasion of this man’s faction, that man’s Quakerism, and another’s Popery ; and thereby, to the utmost of my power, contributed to those dismal convulsions, which have so terribly shaken and weakened both Church and State. Let such a mocker of God and man, I say, take his share of all this horrid guilt ; for both heaven and earth will lay it at his door, as the *general result of his actions* : it is all absolutely his own, and will stick faster and closer to him, than to be thrown off and laid aside, as easily as his surplice.” (*Sermon on Gal. ii. 5.*)

Who indeed can wonder at Rome’s making rapid progress, when such advantages are given her by those who *profess* to be her firmest opponents—the only true and trustworthy ones, if we are to believe themselves ? The sin of Apostacy, indeed, and faithless ingratitude, is not excused by the circumstance, in such as desert their Spiritual Mother for the meretricious attractions of the Romish Church ; yet our astonishment at the occurrence of such cases must necessarily subside, when we reflect on the “scandal” or provocation given by the inconsistent, (not to say insincere and dishonest) conduct of many teachers of the people, and the apparent powerlessness of our Ecclesiastical Rulers to

remedy this crying evil. Disgust at such sad blemishes as these has prevailed with some—the principles of Jesuitism, taught so effectually (as has been shewn above) in the “Evangelical” school, have operated upon others; and the result has been *gain to Rome, by the Anglican Church’s loss.*

But besides this, incalculable injury has been done by the Puritanical exaltation of mere Faith, and depression, or rather, suppression, of the doctrine of the “Holy Catholic Church.” For through the people’s not being instructed in the true nature of their own Church, and their consequent ignorance of her claims upon them, as well as of their duties to her, they are ill able to withstand the specious arguments of Romish Sectarrians, and, if seriously minded, but too easily fall a prey to those wily tempters. The result of this indistinct and imperfect teaching is forcibly illustrated by a foreign Presbyterian, *Merle d’Aubigné*, who, writing to Sir Culling Smith, says of the Livonians,—

“The influence of the *Moravians* [great ‘Evangelical’ favourites] has been good, as relates to the pious sentiments of the heart: but it appears that *they have taught their adherents to attach little importance to outward forms of the Church, so that these have passed easily from the Protestant to the Greek form.*” (*Vid.* “Germany, England, and Scotland.” Append.)

7. Closely connected with this last head, is the strenuous opposition which Low-Churchmen offer to all attempts at the revival of our ancient *Church Discipline*, as well as to all exercise of it where it has not wholly fallen into disuse. *Possibly they may be personally apprehensive of the consequences.* But at any rate so it is: and that, the decay of which our Church sadly deplores in the Communion Service, professing Churchmen now cry down as *persecution, tyranny, priestly domination, popery, &c., &c., &c.*! Yet this power is exercised by every wretched schismatical Society; and the Church treats expressly of it in the Canons (2—12) and Article xxxiii. See also the *Homily for Whitsunday*, Pt. 2, which declares that:—



"The true Church hath always three notes or marks whereby it is known ; pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and *the right use of Ecclesiastical discipline.*" Compare *King Ed. VI. Catechism* :—

"The Marks of this Church are, first, pure preaching of the Gospel ; then, brotherly love ; thirdly, upright and uncorrupted use of the Lord's Sacraments ; last of all, *brotherly correction* and *excommunication*, or banishing those out of the Church that will not amend their lives. This Mark the holy fathers termed *discipline.*" (*Vid.* Wordsworth's *Theoph. Anglic.* p. 14.)

It would appear, then, that "Evangelicals" are content to let the Church lack one essential Mark of truth, and, for the lack of it, be contemptible in the eyes of her own children as well as strangers. They *profess* a strong attachment to the Church ; but how strong this attachment really is, has been plainly enough manifested by the recent cases of *Mr. Shore* and *Mr. Gorham* in England, and of *Sir William Dunbar* and his schismatical companions in Scotland, the latter of whom have been encouraged in their disgraceful conduct by the avowed sympathy of many individual "Evangelicals," and of their whole number as a body, in the person of the *Church Missionary Society.* (*Vid.* Letter of the Rev. Robert Montgomery to the Rev. Mr. Close, on the subject ; in *The Scottish Church and English Schismatics*, by the former.) Their case is well disposed of in anticipation by South, in the following passage :—

"A fourth abused name or word by which the faction is every day practising upon the Church and the government of it, is, their mis-calling the execution of the laws made in behalf of the Church *persecution.* Now since the ten persecutions of the Primitive Christians by the heathen emperors, in the first ages of Christianity, the word 'persecution' is deservedly become of a very odious and ill import. And therefore without any more ado, our fanatics (who are no small artists at distinguishing things with names which belong not to them) presently clap this vile world, like a fire-ship, upon the government and the laws, and doubt not by this to blow them up or burn them down in a little time. And indeed with the brutish rabble, who take

words not as they signify, but as they sound, the artifice has gone very far, *the great disturbers of the Church by this sophistry passing for innocent, and the laws themselves [with their administrators] being made the only malefactors.* But setting aside noise and partiality, I would gladly know why such as suffer capitally by the hand of justice at Tyburn, should not be as high and loud in their clamours against persecution as these men? If you say that these persons suffer for felony, but those for their conscience; I answer, that *there is as much reason for a man to plead conscience for the breach of one law, as for the breach of another*, where the matter of the law is either good or indifferent, and both one and the other stand enforced by sufficient authority." (*Sermon on Isa. v. 20, pt. 1.*)

Richard Baxter, "one of themselves," thus writes :—" *By neglect of Discipline you encourage Separation.* If you will not by this means distinguish between the precious and the vile, the people will do it by withdrawing from you; which many honest Christians will think they are necessitated to do. Nor can you wonder, if you keep a number of scandalous sinners in your Churches, that some timorous souls should run out of them, as out of an edifice which they apprehend ready to fall. I have known many who have separated merely on this account." (*Reformed Pastor*, cap. 6.)

8. "The Puritans' Crest should be a Turnip; for a Turnip has a round head, and the Anagram of 'Puritan' is 'A Turnip.'" (Old Pamphlet quoted in Selden's *Table Talk*.)

"Let them take heed that it be not true, which one of their adversaries said, that *they have but two small wants, knowledge and love.*" (Lord Bacon, ap. Cardwell's *Conferences*, p. 125.)

This Crest, that the old author above quoted recommends, if in any degree referrible to the *quality* of the old Puritans' learning, as expressive of its *weak and superficial nature*, will at once be recognized as still more peculiarly the proper badge of their modern representatives, who, under the influence of the "Bible only" theory, or other equally absurd and pernicious principle, contemn, or at all events neglect, the acquisition of deep and extensive erudition; and thereby give great advantages to Rome, as well as to the other enemies of the Anglican Church.

"We have had almost all Sermons full of gibes and scoffs at human

learning ; 'Away with vain philosophy, with the disputes of this world, and the enticing words of man's wisdom, and set up the foolishness of preaching, the simplicity of the Gospel.' Thus Divinity has been brought in upon the ruins of humanity, by forcing the words of the Scripture from the sense, and then haling them to the worst of drudgeries, to set a *jus divinum* upon ignorance and imperfection, and recommend natural weakness for supernatural grace. Hereupon the ignorant have taken heart to venture upon this great calling, and instead of cutting their way to it, according to the usual course, through the knowledge of the tongues, the study of philosophy, school divinity, the Fathers, and Councils, they have taken another and shorter cut, and having read perhaps a treatise or two upon The Heart, The Bruised Reed, The Crumbs of Comfort, Wollebius in English, and some other little authors, the usual furniture of old women's closets, they have set forth as accomplished divines, and forthwith they present themselves to the service. And there have not been wanting Jeroboams as willing to consecrate and receive them, as they to offer themselves. *And this has been one of the most fatal and almost irrecoverable blows that has been given to the Ministry.*" (South, on 1 Kings xiii. 33.)

"Friends, faction, well-meaning, and little understanding, have been accomplishments beyond the study of the University: and to falsify [*i. e.* "get up"] a story of Conversion, beyond pertinent answers and clear resolutions to the hardest and most concerning questions." (*Ibid.*)

Bishop Latimer, complaining of the grasping Laity, who had robbed the Universities of the endowments provided by the pious munificence of the "Dark Ages" for the maintenance of poor scholars, and consequently made the number of students very small, says ;—

"It will come to pass that we shall have nothing but a little *English Divinity*, that will bring the realm into a very barbarousness and utter decay of learning. *It is not that, I wis, that will keep out the supremacy of the Bishop of Rome.*" (Serm. 5, before K. Ed. VI. Parker Soc. Ed. p. 179.)

"Alas ! what will this conceit bring men to at length, but barbarism and confusion ? And who are the authors that teach these silly men to decry learning, but *the Papists*, whom yet they seem most of all to defy ? For, take away Universities and learning, and they are sure of their opportunity, and that the more ignorant will in tract of

time be easily brought to any religion, and so to theirs. If learning and the Schools of learning be once suppressed among us, we shall in a little time have no learned men to stand in the gap, and to keep out Popery. *Hoc Ithacus velit*, this is that which the Jesuit would have and passionately desires. In short, Popery was born and bred in ignorant and unlearned ages: and as soon as learning revived, Popery began to decline, till at last the happy Reformation ensued, which we now enjoy: and if ever learning run to decay again, we must expect to relapse into Popery, or something else as bad as or worse than that." (Bp. Bull, on 2 Tim. iv. 13, *Sermons*, p. 191.)

"Solomon built his temple with the tallest cedars; and surely when God refused the defective and the maimed for sacrifice, we cannot think that He requires them for the Priesthood. When learning, abilities, and what is excellent in the world, forsake the Church, we may easily foretell its ruin, without the gift of prophecy. And when ignorance succeeds in the place of learning, weakness in the room of judgment, we may be sure heresy and confusion will quickly come in the room of religion; for undoubtedly, *there is no way so effectual to betray the truth, as to procure it a weak defender.*" (South, on 1 Kings xiii. 33.)

Exclusive attention to "English Divinity," however learned the writers, is indeed a mistake. The difference to the student, in fact, between reading the "Antient Authors" themselves, and deriving a knowledge of them at second hand from English writers, is as great as between walking abroad, for the health, and "taking the air at a window," as Fuller quaintly styles the latter mode of study: And if but second or third rate authors are made his companions, and but a few of these, then indeed may the Church complain of him as unfaithful. He would do well to consider the following:—

"He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient. He will keep the sayings of the renowned men." (Ecclus. xxxix. 1, 2.)

"Let *neoterics* say what they may, *the ancient Ecclesiastical writers are a great treasury of Spiritual wisdom.*" (Bishop Beveridge, ap. Bishop Jebb's *Pastoral Instructions*, p. 305.)

Accordingly, even the late Dr. Arnold, systematic depreciator as he was of almost everything peculiarly worthy a Churchman's reverence, even *he* could say :—" *With regard to the Fathers, as they are called, I would advise those who have time to read them deeply; those who have less time, to read parts of them.*" (Life, vol. 2. Letter 186.)

"It is commonly said that great learning can be of no use in a country Parish, where the people are ignorant and require only plain instruction. They who so speak must imagine that the only use of learning is to enable its professors to quote Hebrew and Greek in the pulpit. Let such reasoners be assured that the advocates for learning recommend it, not that the eyes of the vulgar may be dazzled, but because they believe it to be one of the best means, under God's blessing, of attaining sound and just views of the many great and awful subjects within the province of the Divine, both *directly* by making him acquainted with the writings of men wiser than himself, and *indirectly* by calling on him to exercise his faculties. *How many separations from the Church, how much tendency to schism within it, indeed, would have been spared, had many well-intentioned Ministers of late days added to their right intentions that sound knowledge and learning, without which such intentions are often fruitless and often mischievous!* When we hear from some of them the declaration that no knowledge but that of Scripture is required, it is impossible not to call to mind the first two clauses of the caustic phrase of Prideaux :—" Bonus textualis, bonus Theologus, clamant quam plurimi, qui nec de textu, nec de Theologiâ, nec de bonitate, sunt solliciti." It is indeed enough to know Scripture, but that knowledge is not perfected by the soundest learning and the longest life." (H. J. Rose, *University Sermons*, iii. p. 88, 4th ed.)

"I confess," says the great South, "God has no need of any man's parts or learning; but certainly then He *has much less need of his ignorance and ill behaviour.*" (*Sermon on 1 Kings, xiii. 33.*)

"I am aware indeed," observes Bishop Jebb, (*Practical Theology*, vol. 2, p. 190,) "that some of our profession hold the opinion, or at least act as though they held the opinion, that professional studies are to cease with the period of our admission into Holy Orders; and that thenceforward it is requisite to perform only the more active duties; that in fact the performance of these duties is incompatible with a

life of studious application ; and that a Clergyman is at liberty to *read little*, provided he *works much*. Not such, however, was the opinion of St. Paul : for we find him exhorting St. Timothy, not only to read, but to read with persevering diligence. Not such is the judgment of our Church. Not such is the dictate of common sense. Not such is the testimony of *experience* : for who have been the most exemplary, the most indefatigable, of our parish priests ? Who—but our Hookers, our Hammonds, our Pocockes, our Beveridges, our Bulls ? Men of whom it has been truly said, that their speculative knowledge, which gave light to the most dark and difficult subjects, was eclipsed by the more dazzling lustre of their *practice*. Be these then our models ; and we shall come to know and to rest assured, that the calling of a Christian Minister, is not merely to work *much*, but to work *well* ; not merely to exercise the body in a routine of outward services, but to come into the scene of action with a full mind and a purified heart ; a mind stored with solid, edifying, knowledge, a heart purified through prayer and through the word of God." (*Vid.* Rose's *Sermons*, p. 260. and also p. 87,) where he asks :—"Why should we make even the semblance of an opposition between piety and learning, or extol one at the expense of the other ? Is there, in fact, any necessary opposition between them ? Let the works of Taylor, and Hall, and Bull, and Pearson, and Barrow, answer."

9. This last consideration, viz., their *lack of deep learning*, may perhaps help to explain why Low-Churchmen give Rome another great advantage, by *systematically disparaging the Ancient writers of the Church*, and *deprecating appeal to Primitive Antiquity*. Possibly it is with modern Puritans, as with their prototypes, of whom South observes, "The Fathers always spoke the language of the Beast, to such as could not understand them." (Sermon on 1 Cor. xii. 4.)

More recently, Archbishop Potter remarked :—"Our best writers, as well in their controversies with the Papists, as with other Sectaries, and Heretics, constantly appeal to the judgment and practice of the Church in the next centuries after the Apostles : which, as she had better means of information than can be pretended to in any succeeding age, so cannot reasonably be supposed, either through negligence or design, and this in all parts of the world at once, to have

depraved the Faith, whilst her Pastors, and other chief members, were daily suffering martyrdom in its defence. And few there are, or rather none at all, as far as I have been able to observe, who refuse to allow the testimony of the primitive writers its due weight and authority, *such only excepted, as have not read them, or are afraid of their evidence.*" (*Charge, vid. Tract 78, p. 89.*)

"*Those who forego the testimony of Antiquity, as all the opposers of the Church of England must do, must unavoidably run into insuperable difficulties in dealing with the Papists, which the principles of our Church do lead us through. For we can justly charge Popery as an unreasonable innovation, when we allow the undoubted practices and government of the Ancient Church, for many ages after Christ.*" (*Stillington, Unreasonableness, &c. pref. p. 5.*)

"It hence most clearly follows, of what and how great use the ancient Fathers and other writers of all ages of the Church must be, and how necessary to be consulted by them, who in the prosecution of ecclesiastical controversies, have at heart either their own salvation or the peace of the Church. For were there no commentaries of the Ancient Church, no acts of Councils, no monuments of ecclesiastical history, extant at this day, in how great darkness should we be involved respecting our very religion itself! How easy would it be for any subtle heretic, or even for any the most flagitious impostor, under the mask of piety, to deceive the generality, and to lead them into the most pernicious errors of every description! Who could then convict the *Church of Rome*, or any other even the most corrupt Communion, of fault or error, in those particulars which are not expressly prohibited in Holy Scripture? For whence could it be proved, whether those things which are in use in that Church had, or had not, been handed down from the very Apostles, and approved of by the consent of the Universal Church? Finally, how many and how great disadvantages of every kind would arise hence!" (*Bishop Beveridge, ap. Vincentius Lirin. ed. Oxford, p. 16.*)

"Hence," remarks Bishop Bull, "among the Directions and Rules, which, by the advice of the Bishops, King James, the successor of Elizabeth, recommended to the special care of the Vice-Chancellor, the Heads of Colleges and Halls, the two Professors, and the two Proctors, in the University of Oxford, when the Puritanical faction was more than usually strong there, the following direction was inserted:—

it is the seventh in order. ‘*That Theological candidates be admonished to give their labour and study to books of a nature most consonant with the doctrine and discipline of the Church of England: i. e. to employ their time in reading the Fathers, Councils, scholastic writers, ecclesiastical historians, and polemical divines; and that they pay not so disproportionate attention to compends and abridgments, as to make them the foundations of their Theological studies.*’ (Ibid. p. 194.)

10. By *discouraging Ornament in Churches, and calling all such decoration “Popish,”* Low-Churchmen give another great advantage to Rome. For man is *naturally* affected by sights of splendour; they tend to bow the heart and subdue its pride. The *eye* is as much God’s gift as the *ear*; and if the heart is to be won to His cause, if the grovelling soul is to be drawn upward toward Heaven, why not through one sense as well as another? Why not enlist *sight* into His service as well as *sound*? Why reject any innocent means of promoting the glory of God? Such at least has been the feeling of the best and wisest servants of the Lord in all ages, and our churches accordingly *used to be*, like Solomon’s Temple, “exceeding magnificent,” buildings in some degree worthy of Him for whose honour they were designed. They are now, thank God, gradually recovering their ancient character: but in the mean time, Puritans help Popery much by retarding the good work, and thus in many places preventing sensitive minds from indulging in their own communion those feelings of devotional awe, which solemn grandeur always suggests, and for which full scope is supposed to be afforded in the splendour of the Romish Worship. Archbishop Laud was extremely anxious on this score; “partly through the fervour of his own devotional feelings, partly through his disgust at that *sordid slovenliness*, which of late years had rendered the Protestant worship contemptible, and which, be it always remembered, *was driving multitudes back within the attraction of Romanism.* The fanatics swaggered into Church with their hats on, &c.”



(*Life by Le Bas*, p. 146.) The evil is much the same now ; and from the same cause. Who indeed can be surprised at the irreverence of a modern congregation, when, so far from every thing around them being of an elevating and hallowing character, it is just the reverse, mean and sordid to a degree ; nothing to strike the worshipper with a holy dread on entering, and remind him, that “ This is the House of God ; ” nothing to recall his wandering attention when within :—the whole place differing in little, except *size*, from the ordinary dwellings to which he is accustomed. No wonder that the people, generally, see so little Beauty in Holiness, when so little of it is exhibited to them in the Temples where that holiness is peculiarly enshrined, and where the outward manifestation of it, therefore, is peculiarly expected.

“ When Queen Mary came to the Crown,” says Bishop Kennett, “ and very soon betrayed her resolutions to bring in Popery ; it is very plain, that *the Sacrilege committed at the Reformation* (though chiefly by those who were not of the Reformed religion) *was the most popular argument on the Popish side.*” (*Case of Improvements*, p. 139.)

“ All I laboured for in this particular was, that the external worship of God in this Church, might be kept up in uniformity and decency, and in some beauty of holiness. And this the rather, because first I found that, from the contempt of the *outward* worship of God, the *inward* fell away apace, and profaneness began boldly to shew itself. And secondly, because I could speak with no conscientious persons almost, that were wavering in religion, but the *great motive which wrought upon them to disaffect or think meanly of the Church of England*, was, *that the external worship of God was so lost in the Church*, (as they conceived it,) *and the Churches themselves, and all things in them, suffered to lye in such a base and slovenly fashion, in most places of the Kingdom.*” (Abp. Laud, *vid. Life*, p. 361.)

“ The notion, that there is no relative holiness in Churches arising from their dedication unto God, no difference or respect of places with Him, that He is ever equally present in all places, wherever men assemble to call upon Him ; this is a natural and necessary ground of a present indevotion, as well as of a final irreligion. For shall any

man presume to outface and overbear the common sense of mankind, that he can worship God as reverently in a barn as in a Church ? That he can pray as devoutly in a stable\* as in a Temple ? No : 'tis utterly impossible. We saw the contrary effect of this tenet in the Great Rebellion." (Dr. Bisse, Sermon 3. On *Decency and Order in Publick Worship*.)

"Touching God himself, hath He anywhere revealed that it is His delight to dwell beggarly ? and that He taketh no pleasure to be worshipped saving only in poor cottages ? Even then was the Lord as acceptably honoured of His people as ever, when the stateliest places and things in the whole world were sought out to adorn His Temple. This, most suitable, decent, and fit for the greatness of Jesus Christ, for the sublimity of His Gospel ; except we think of Christ and His Gospel as the officers of Julian (the Apostate) did." (Hooker, v. 15.)

And again :—"Were it not also strange, if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in his own service ? To set forth the majesty of Kings, His viceregents in this world, the most gorgeous and rare treasures which the world hath are procured. We think belike that *He* will accept what the meanest of *them* would disdain !" (Hag. i. 4, 9 ; Mal. i. 8—*ibid.*)

"Animated by his example, and guided by the counsels which David had been inspired to deliver, Solomon made the temple, what his father designed it to be, *so exceeding magnificent, that for its fame and its glory it was the joy of the whole earth*. Doubtless in the age of Doeg and Shimei, there were not wanting cold calculating utilitarians, who, though dwelling in *their* houses of cedar, would be ready, nevertheless, to put *the Judas question*—to what purpose was this expenditure ? and to suggest the distribution of the collected treasures of the pious sovereign among the poor. But their sophistry had no influence upon Solomon, the wisest of men ; he made the temple what it was, all glorious without and within, that it might stand as a perpetual text preaching to the people, *Reverence My Sanctuary*, and might tell it out among the heathen, that the

\* Cromwell did but legitimately carry out this "notion," when he turned Cathedrals and Parish Churches into barracks for his troops, as well as stables for their horses.

Lord He was the God of that great nation whom He had made to be a wise and an understanding people. He knew that no expenditure is to be considered unprofitable, or wasteful, or useless, which, without violating the rules of honesty and justice, or causing the neglect of any immediate claim, tends to foster within us a holy fervour of feeling, and an ennobling elevation of sentiment, to interest us in the cause of virtue and truth, to kindle in our souls that manly enthusiasm which is equally remote from the follies of affectation, and the extravagance of fanaticism, or to testify our zeal for the service and honour of our God.

“Such was the wisdom of the heart which actuated our own pious ancestors, when they erected those Minsters, and Cathedrals, and magnificent Churches which adorn our several dioceses... They thought, and they thought rightly, that *the works of man ought to conspire with the works of nature*, to make glorious the praise of Him, by whom all things animate and inanimate were created.... And sure I am, it will *not* be for the glory of God, if *we*, in our *wealth*, permit those edifices to crumble into dust, which *they*, in their *poverty*, reared to the honour of His name.” (Dr. Hook, *Univ. Sermons*, p. 11-13.)

Chillingworth thus disposes of the stupid charge of “Romish tendencies.”

“What, if our devotion towards God, out of a desire that He should be worshipped, as in Spirit and in Truth in the first place, so also in the beauty of holiness? What if, out of fear that too much simplicity and nakedness in the public service of God may beget in the ordinary sort of men a dull and stupid irreverence; and, out of hope that the outward state and glory of it being well disposed and wisely moderated, may engender, quicken, increase, and nourish the inward reverence, respect, and devotion, which is due unto God’s sovereign majesty and power? What if, out of a persuasion and desire that Papists may be won over to us the sooner, by the removing of this scandal out of their way; and out of *an holy jealousy that the weaker sort of Protestants* might be the easier seduced to them by the magnificence and pomp of their Church Service, in case it were *not* removed? I say, what if, out of these considerations, the governors of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God’s honour dwells, and to

make them as Heaven-like as they can with earthly ornaments? Is *this* a sign that they are warping towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way; yet he, forty years since, *highly commended this part of devotion in Papists, and makes no scruple of proposing it to the imitation of Protestants*; little thinking, that they who would follow his counsel, and endeavour to take away this disparagement of Protestants and this glorying of Papists, should have been censured for it, as making way and inclining to Popery." (*Pref.* § 22.)

11. No Ritual in the world is so imposing and attractive, and at the same time so plain and simple, as the English Liturgy—none so well calculated to win the regard and fix the reverent attention of all classes of worshippers, if only the instructions of the Church respecting it, as conveyed in the *Rubrics*, were strictly attended to. But when they are disregarded, the Service naturally becomes cold and lifeless; especially where the sermon is considered the chief thing, and disproportionate pains are lavished upon it, to the neglect of the Prayers, which are accordingly "gone through" as a necessary evil—a something that must be *endured* preparatory to the commencement of the grand business of the day. Thus in the hands of Low-Churchmen, the whole Service is but too apt to become distasteful, if not positively repulsive to many, and in consequence, as Chillingworth observes, "the weaker sort of Protestants are the easier seduced to Rome by the magnificence and pomp of her worship."

"Out of a pretended fear of superstition, men neglect necessary devotion.\*" *"Some are more afraid of a drop of superstition, than*

\* The following entry appears in Walker's "Sufferings of the Clergy."

"Bond——, Debenham, V."

"Sequestered about 1644, for observing the orders and rules of the Church; reading part of the Gospel at the Cross in a perambulation; saying that, to avoid superstition, they would run into prophaneness; shewing his utmost abhorrence of 'the rebels;' mali-

*of a whole mass of profanation.*" (Sparke's *Primitive Devotion*, &c., 1678, *vid.* Bishop Montague's *Articles of Inquiry*, p. 114.)

"Far otherwise will the true Christian act. In his eyes everything will assume an air of importance, which, however remotely, has a tendency to evince our devotion, national or individual; and nothing will be considered unimportant, the doing or abstaining from which may be construed into a mark of irreverence or disrespect: whether he eat, or whether he drink, or *whatsoever* he does, he will do *all* to the glory of God. On this principle it is, that the Holy Church descends in her Rubrics to the minutest details, which her faithful children will love to observe, *kneeling* where they ought to kneel, and *responding* where they ought to respond; and on this principle it is, that her faithful minister will pay due regard to *every* ceremony, nor even array himself in the sacred vestment without a reverential feeling. (Ps. 132, 9.) *In avoiding superstition, we too often fall into the opposite extreme of irreverence.* But we may depend upon it, that he is no true philosopher, I may add, no true Christian, who attends not to *little* things." (Dr. Hook's *Univ. Sermons*, p. 14.)

12. Rome has gained much of late years by the very injudicious zeal of Low-Churchmen against her, which has urged them to *preach, and write, and talk so much against Popery, that they have actually brought it into notice*; and hence, accordingly, it has gained a footing in many places where before it was unknown, while in our large towns and other situations, where it had previously dragged on a languishing existence, it has kindled into new life and vigour; so that it was no vain thing which South said, that "*zeal and noise against Popery, and real services for it, are no such inconsistent things as some may imagine.*" (*Serm. on 1 John, iii. 21.*)

"Some persons pleaded a zeal against Popery, for complying with the new order of things.\* Kettlewell, who was as much opposed to

ciously reading the Litany to offend weak consciences; saying the King was forced from the Parliament; and that the blood that was shed would be heavy; for not encouraging his people to go into the service; hindering the association; and for other instances of malignancy." (*Ibid.*)

\* *New order of things*, i. e. the order established by the second Great Rebellion, in 1688.

Popery as any who complied, remarks :—‘ The zeal against Popery is often given out in these latter days of the world, to go farthest in blinding many. But though Popery, on account of the many dangerous errors and unlawful practices thereof, is a most dangerous religion : yet must they be a strange sort of religious persons who can think nothing but Popery will endanger them.’” (Lathbury’s *Non-jurors*, p. 149.)

“I dare aver,” says South, “that if that one project of union,\* as it was laid, had taken place, it would have done more to the breaking our Church in pieces, and to the bringing in of Popery by these breaches, than the Papists themselves have been able to do towards it since the Reformation. So that *whatsoever the danger may have been to our Church heretofore from Church Papists, I am sure the great danger that threatens it now is from Church Fanatics.*” (Serm. on Isa. v. 20.)

Various other particulars might be adduced ; such as their *trafficking in Church Preferments* ; † *encouraging*, or at least, *not discouraging, Teetotalism* ; ‡ &c., &c.—But enough, it is presumed, has now been said, to shew clearly, that *the parties who really help Rome in her present struggle with England, are Puritans or “Evangelicals”* ; and that *these*, therefore, are they, whose opinions and practices are to be shunned as “dangerous” by all who really wish well to their Mother Church.

\* A kind of “Evangelical Alliance,” or *Denominational Jumble*.

† *Romanists* have thus an equal opportunity with other purchasers of acquiring Patronage : and no doubt they use it for the advancement of their own interests.—Obs. Canon 40. *Buying and selling of Spiritual and Ecclesiastical functions, offices, promotions, dignities, and livings, is execrable before God.*” It has been remarked that there is but the difference of a single letter between SIMEONY and SIMONY.

‡ This unchristian system degrades the Church, by practically declaring her—notwithstanding her Sacraments and other means of grace—a Mother incapable of providing sufficiently for the soul’s health of her children ; and by causing “the Pledge,” a mere human contrivance, to supersede the Baptismal Covenant. Besides, since *the Romish Church does not offer the Cup to the Laity*, in the Sacrament of the Lord’s Supper, a great temptation is thus presented to a conscientious Teetotaler, when impressed with the necessity of becoming a Communicant.

## VI.

## Low-Church principles lead naturally to Dissent and Latitudinarianism.

"Will it be said that there is greater danger from contact with Popery, and that some have actually gone over from High-Church principles to the Romish faith? I answer, that not some few only, but thousands, nay millions, have gone over from the Low-Church and Puritanical views to Dissent. *All the Dissenters now in the land, or their fathers, were once Puritans or 'Evangelicals.'*" (Greeley's *Bernard Leslie*, xxii. p. 253.)

Low views of the Church lead almost necessarily to disregard of, and separation from, her; since, in the minds of such as hold them, the benefits derivable through her ministration occupy such a mean place, that the bond of union is indefinitely loosened, and adherence becomes a mere question of expediency, which any accidental circumstances may determine; especially as *the strongest reasons against separation given by Low-Church advocates, are seldom anything but what might be urged with equal force and propriety against separation from the most ordinary Club or Benefit Society.\** But besides this *negative* argument against continuing in communion with the Church, "Evangelicals" furnish a *positive* one in favour of separation from her: for by denouncing as "Popish" and "unscriptural" &c., various doctrines and observances manifestly taught and enjoined in the Prayer Book, they naturally lead the weak

\* The great majority of Low-Churchmen, in fact, are little more than mere *Establishmentarians*. Episcopacy they regard as unessential, and in Scotland therefore they would *certainly* be Presbyterians; elsewhere, *probably*, anything that might happen to be in favour with the Civil Power. It is on this ground only, that their patronage of sundry English Schismatics in Scotland can be accounted for: though still it is very difficult for an ordinary mind to discover, how sympathy with such persons, and advocacy of such extremely disgraceful conduct, can be peculiarly "Evangelical," in the true sense of the word.

and ignorant to think it safer to have nothing at all to do with so corrupt a body, which accordingly they readily desert for any Sectarian community that may happen to suit their ideas. Dissenters therefore may justly say to Low-Churchmen now, as the Barrowists (Independents) did to the Puritans of Hooker's time, "from *your* breasts it is that we have sucked these things;\* and they may well express surprise at their teachers not joining them in their separation, saying, in the words of Bishop Sanderson's *Brownist* :—

"Why should they, who agree so well with us in our *principles*, hold off from our *conclusions*? Why do they yet hold communion with, or remain in the bosom of, that Church, that imposeth such unlawful things upon them? How are they not guilty themselves of that lukewarm Laodicean temper, wherewith they so often and so deeply charge others? Why do they halt so shamefully between two opinions." (Sermon on 1 Cor. x. 23, § 22.)

Again, *Latitudinarianism*† is a natural result of Low-

\* *Vid. Eccles. Pol. Pref. § 8.* Whereupon Hooker observes;—"Thus the foolish Barrowist deriveth his schism by way of conclusion, as to him it seemeth, directly and plainly out of your principles. Him therefore we leave to be satisfied by you from whom he hath sprung."

† Much mischief is done in this way by *Reading Societies*, or *Book Clubs*, in which the Committee of Selection manifest a "liberal" indifference as to the religious principles of the authors whose works they introduce: much more, by the heterogeneous constitution of those, in which *professing Churchmen*, regardless of the Divine warnings (S. Matt. xviii. 17, Rom. xvi. 17, 2 Thess. iii. 6, 14, &c.) unite as on an equal footing with *persons of all denominations*! Of course in such Societies as these, books of all kinds must be introduced, to gratify the taste of all parties; and thus on both sides there is great inconsistency, as well as compromise of principle. For while the *Denominations* are promoting the circulation of books which must negatively, if not positively, condemn their grievous errors, *Churchmen* are helping its bitter enemies to disseminate at least incorrect views of, if not absolutely false statements concerning, and malignant attacks on, that Church, which they are in everyway bound to uphold and maintain.

One consequence of this dereliction of duty would appear to be the seemingly judicial blindness as to this subject, which overclouds the minds of many, otherwise tolerably clearly-sighted, and hinders their accurate perception of the sin as well as injury of such association. The natural result, in fact, of their "coming down," is, that their enemies have "done them a mischief." (Nehem. vi. 2, 3. 1 Cor. xv. 33. Eccles. xiv. 1.)



Church views. For take the single doctrine of "Apostolical Succession," which persons holding those views so much de-ride. If the Church has *not* the Succession, what better off are we than the Dissenters? What have we which they have not? Why should we wish *them* to give up their differences and join with us at that sacrifice, if they have all that is needful without? And how can there be any such thing as Schism? or how can it be such a deadly sin as the Holy Scriptures everywhere represent? In short, if the Clergy have *not* Christ's commission conveyed to them, at their Ordination, by the Successors of the Apostles, together with His blessing on the exercise of it, what blasphemy must that Ordination Service be which says they *have*! And what better is *their* ministration in holy things than that of any tinker or tailor who may fancy himself "called" and "sent," though *called* by none but his own self-conceit, and *sent* by none but himself or some others equally well qualified to do so? \*

Such will naturally be the train of thought in the mind of an acute Low-Church adherent: and this will almost necessarily develope into that "liberal" feeling which regards all modes of religion as equally true—a liberality that but too often issues in its legitimate result, viz., *the rejection of all, as all alike equally false.*

## VII.

Dissent is really, though not perhaps intentionally, Rome's best ally.

"Dissention itself amongst Protestants weakeneth their interest: and that which weakens one side, strengthens another." (Abp. Tennison.)

\* "Those of the Priestly tribe, which could not deduce their genealogie from the Register, are cashiered as unclean. Then, God would be served in a bloud, now, in a *due succession*:—If we could not fetch the line of our pedigree from Christ and His Apostles, we were not fit for the Evangelical Altars. Their calling was by nature, ours by grace; the grace of inward abilities, of outward Ordination: if we cannot approve both these, we are justly abandoned." (Bp. Hall, *Contemplations*, Zerubbabel and Ezra.)

"This was the opinion of the Jesuite *Campanella*, in his discourse touching the Spanish Monarchy, written about the year 1600, and in 54 published at London in our language. 'Concerning the weakening of the English, (says that Jesuite) there can no better way possibly be found out, than by causing divisions and dissensions among themselves. And as for their religion, it cannot be so easily extinguished and rooted out here, unless there were some certain Schools set up in Flanders, by means of which there should be scattered abroad the seeds of Schism, &c.' It was the advice of the Jesuit Contzens, to *make as much use of the divisions of enemies as of the agreement of friends*. After this manner it is that they manage themselves. They endeavour to widen the breach, in order to the introducing of Popery into a divided nation. *They will have hopes, as long as we have divisions*. They will believe, whilst they see the *humours* are in conflict, that the *body* will be at last dissolved.—By this artifice it is that they gain Proselytes. They expose the Protestants *as a disunited people*. They demand of injudicious men, how they can in prudence joyn with those who are at variance among themselves?" (Abp. Tennison, *Argt. for Union*, London Cases, p. 468.)

"By this Separation from the Church, great scandal is given to the Papists; not that they are displeased at it; they are not indeed 'offended' in that sense; but this serves wonderfully to harden them in their false and idolatrous worship: it increaseth their confidence, that their Church is the only true Church of Christ, because amongst them only is found peace and unity. And this is a mighty temptation to many wavering Christians to turn Papists; insomuch that Mr. Baxter hath told us, that *Thousands have been drawn to Popery, or confirmed in it, by this argument already*. And he saith, of himself, *that he is persuaded, that all the arguments else in Bellarmine, and all other books that ever were written, have not done so much to make Papists in England, as the multitude of Sects among ourselves*." (Dr. Calamy, *London Cases*, p. 219.)

"I may not dissemble," says Bishop Sanderson, in 1657, "what my own fears have long been, and yet are, that if things still go on according as they have begun and hitherto proceeded, the application that some have made of that passage, *Venient Romani et capient gentem nostram*, will prove but too true a prophecy, and Popery will overrun all at the last." (*Pref. to Sermons*, § 23.)

Archbishop Bramhall told M. de la Milletière that he should not fall heavily upon the Brownists and Presbyterians ; “ *For certainly,*” he said, “ *they have done you more service in England, than ever you could have done for yourselves.*”

“ It behoveth,” observes Hooker, “ that the place where God shall be served by the whole Church, be a public place, for the avoiding of *privy conventicles, which, covered with pretence of religion, may serve unto dangerous practices.*” (B. v. 12, 2. )

And South, writing a century afterwards, with full experience of the system, says ;—“ I doubt not but there will come a day, in which it will appear that *the Conventicle has been the Jesuit’s safest ken-  
nel.*” (Sermon on Rom. i. 32, Pt. 2.)

Much has been said at various times, of the great benefit supposed to have accrued to England from the “ noble conduct” of Dissenters in 1688 ; whereas the simple fact is, that their whole course of action at that period was mean and selfish to a degree ; and that, *so far from opposing any barrier to the aggressions of Romanism from patriotic motives, they actually aided them, in order to the advancement of their own private interests !* As Mr. Lathbury remarks, in his *History of the Nonjurors*, p. 3 :—

“ *Dissenters expected an indulgence in their Nonconformity.* The King’s (James II.) intentions soon became evident to Churchmen. On the other hand, the Dissenters were so delighted with the prospect of indulgence, that they either did not, or would not, see the danger, and consequently remained perfectly quiet during that period of excitement and alarm. While the Clergy commenced an active warfare against the Church of Rome, the Dissenters flattered and thus deceived his Majesty, by leading him to suppose that his measures respecting *The Indulgence* were really approved by the people. *They contributed nothing whatever towards the support of the great cause which was then in jeopardy.*—On the contrary, the Dissenters pursued a course, which, had they not been checked, must have issued in the establishment of the Church of Rome.—The country was indebted to the *Bishops, not to the Dissenters*, for the successful resistance to the King’s measures. To the Bishops of that day are we indebted for our present privileges. They were steady and firm in

the defence of their principles, while the Dissenters were ready to comply with the King, even when his measures were calculated to let in Popery."

This is strikingly confirmed by South, who says ; " Did not their late agent (Coleman,) who lost his life in their service, and whose letters are so well known, tell us in one of them, ' that the way by which he intended to have Popery brought in, was by Toleration ; and that if an act for general liberty of conscience could be obtained, it would give the greatest blow to the Protestant religion here, that ever it received from its birth ? ' And did he not also complain, ' that all their disappointments, miseries, and hazards, were owing to that *fatal revocation*\* (as he calls it) of the King's Declaration for Liberty of Conscience ? ' And lastly, does he not affirm ' that all the advantages they expected to make, was by the help of the Nonconformists, as Presbyterians, Independents, and other Sects ? '—So that let all our Separatists and Dissenters know, that they are the Pope's journeymen to carry on his work. *They are*, I say, *his tools, to do that for him which he cannot do for himself*, (as a carpenter cannot be a hatchet, how effectually soever he may use it.) In a word, they are his harbingers and forerunners to prepare and make plain a way for him to come amongst us : and consequently *they*, even they, who are *the loudest criers out against Popery*, are *the surest and most industrious factors for it*. For it is evident to the whole world, that it is their weakening of the Church of England by their separation from it, and their insufferable virulent invectives against it, which makes old Reynard the Pope, with his wolves about him, presume, that he may attack it now, (being thus weakened by our encouraged Dissenters to his hands) with victory and success. The thief first breaks the hedge and mounds of the vineyard, to fetch away a few clusters ; but the wild boar enters by the same breach, and makes havoc of all." (*Serm. on Gal. ii. 5.*)

*Avowed Dissenters* are of course more open and bitter than their " Evangelical " brethren, in their abuse of the Prayer Book, though scarcely, perhaps, more superstitiously

\* This " fatal revocation " was obtained through the undaunted opposition of the Bishops and Clergy, who pointed out to the Laity the dangerous tendency of King James' measures, and shewed them the necessity of uniting in firm, though temperate remonstrance.

rabid in their opposition to Rome ; and there is now just as much need as ever of cautionary language like the following :—

“I hope, when our brethren have well considered *who* it is they join with, and *whose* cause they advance, while they thus decry our Liturgy, and advance their own extempore Prayers in the room of it, they will at last see cause to retract *a mistake, which none but the Church of Rome will have cause to thank them for.*” (Dr. Scott, *London Cases*, p. 254, *vid. sup.* p. 8.)

“Above all, I beseech them to consider, whither that intemperateness of opposition, which many times marreth a good business, hath carried them ; and how mightily (though unwittingly, and I verily believe most of them unwillingly) they promote the interest of Rome, while they do with very great violence (but not with equal prudence) oppose against it : so verifying that of the Historian Poet, (Lucan) spoken in another case, *Omnia dat qui justa negat* ; I mean, in casting out not Ceremonies only, but Episcopacy also, and Liturgy, and Festivals, out of the Church, as Popish and Antichristian ; *Hoc Ithacus velit.*—This bringeth in such a plentiful harvest of Proselytes to the Jesuite, that he doth not now as formerly *gaudere intus et in sinu* (laugh in his sleeve, as we say,) but openly and in the face of the Sun triumph gloriously, and in every pamphlet proclaim his victories to the world.” (Bp. Sanderson, *Pref.* 2nd, § 12.)

The great danger of Dissenting principles and their Low-Church kindred, as tending to swell the ranks of Romanism, is thus admirably set forth by Dr. Fausset in a Sermon preached at Oxford in 1838, on the *Revival of Popery* :—

“Now there are notoriously existing among us a large and influential body of Christians, consisting chiefly of the *Dissenting Sects*, which fell into Schism at or near the period of the Reformation ; of *those other denominations* which have more recently seceded from the Church ; and unhappily we may add, of *those, who, though nominally members of the Church of England, have in some measure adopted Sectarian views.* All these persons, however widely they may differ from each other on many points, naturally constitute *but one class*, as far as regards the matter now before us ; *viz., that of those who despise or lightly regard Ecclesiastical Authority and Christian Unity,*

the claims of an Apostolical Episcopacy, the Divine Commission of the Christian Priesthood ; who neglect the guidance of their appointed pastors, put no faith in their exclusive importance as the Ministers and Stewards of God's Holy Mysteries ; *and, by a chain of consequences as necessary as it is deplorable, degrade the Sacraments themselves to a corresponding level* ; either regarding them merely as initiatory or commemorative rites, or, at the best, losing more or less of their implicit reliance on them as seals of the Christian Covenant—the efficacious means of grace and salvation. On the other hand, while they thus undervalue the authority and importance of the Church, they as proudly exalt their own, claiming the unlimited exercise of private judgment in the interpretation of Scripture, and maintaining the undoubted capacity for such judgment in all ordinary Christians.

“With what prospect of success, it may well be asked, could the advocate of such views as these enter the lists of controversy with the subtle Romanist ? Amid all the errors, and corruptions of Popery, enormous as they are, she has not absolutely failed to retain a portion of truth ; and this truth, abused though it be in her hands to the purposes of sacerdotal influence, and disguised and distorted by superstition, is precisely that, which, when skilfully displayed, is calculated to put to shame and confusion the impugners of Ecclesiastical Authority, the despisers of the Ministerial functions, and the desecrators of the Sacraments. In fact, the arrogant claims to independent judgment in religious matters, however vaunted in theory, are ever repudiated by the general practice of mankind, and are utterly inconsistent with the wants and weaknesses of our common nature. The great bulk of every community notoriously consists of those who from youth, or defective education, or weakness of judgment, or engrossing avocations, or other causes which need no further enumeration, are utterly incapacitated for originating and completing their religious enquiries for themselves : *Authority* of some description or other is their sole dependance ; in matters of such high import as the awful alternatives of a future state, they cannot rest till they have reposed their confidence *somewhere*. *And if the legitimate claim to their religious trust be coldly withheld, or at the most, indecisively proposed to them, their most natural refuge is in the bosom of that which assumes to itself the character of an infallible Church.*”

South has left behind him a masterly sketch of the rise and progress of Dissent, in the following terms :—

“In the mean time, to give a true but short account of the proceedings and temper of these Separatists. It was nothing but a kind of *spiritual pride*\* which first made them disdain to submit to the discipline, and from thence brought them to despise and turn their backs upon the established worship, of our Church ; the sober, grave, and primitive plainness of which began to be loathed by such brain-sick, fanciful opinionators, who could please themselves in nothing but novelty, and the ostentation of their own extemporaneous, senseless effusions ; fit to proceed from none but such as have the gift of talking in their sleep, or dreaming while they are awake. And for this cause, no doubt, God in His just and severe judgment delivered them over to their own sanctified and adored nonsense, to confound and lose themselves in an endless maze of error and seduction : so that as soon as they had broken off from the Church, through the encouragement given them by a company of men which had overturned all that was settled in the nation, they first ran into Presbyterian classes, from thence into Independent congregations. From Independents, they improved into Anabaptists. From Anabaptists into Quakers. From whence, being able to advance no further, they are in a fair way to *wheel about to the other extreme of Popery* ; a religion and interest the most loudly decried, and most effectually served, by these men, of any other in the world besides.” (*Serm. on 2 Thess. ii. 22. pt. 2.*)

The Rev. E. Bickersteth, (Watton) in his *Signs of the Times*, p. 100, has the following instructive passage :—

“*The chief success of Popery has been acquired by means of the divisions of Protestants.*† Satan thus raises such clouds of doubt and uncertainty in the minds of those ignorant of the Word of God, that, not alive to the unspeakable value of the soul, and the

\* This is confirmed by Bishop Stillingfleet, who says “It is not conscience, but a turbulent factious humour, which makes them separate from our Communion.” And he quotes Baxter, as declaring that “They are the most self-conceited professors, who will not be ruled by their Ministers, but are most given to Division and Separation.” *Unreasonableness*, &c. Pref. p. 50, 86.)

† Curious it is, that Mr. Bickersteth, and such as he, do not perceive that *their own principles are but a stepping stone to the very dissent which they can so justly and forcibly condemn !*

danger of leaning on an arm of flesh, and wearied with apparently endless contention, they welcome even the stagnant and deadly waters of Popery, which give the promise of rest, though it be in the entire prostration and slavery of the whole man to human inventions."

In America it is the same as elsewhere :—"The Roman Catholics have perhaps gained strength by the rash and incautious manner in which they have been opposed by Presbyterians and others. The manifold subdivisions of the Protestant community afford them, likewise, a fruitful subject for specious argument in behalf of their own peculiarities." (Rev. H. Caswall's *Hist. of American Church*, cap. xviii. p. 361.)

The succeeding extract is well worthy of being recommended to the serious consideration of Dissenters, by any such as may happen to have the opportunity.

"And if we were but careful never to be biassed by *passion* or *interest*; if our greatest zeal and concern were placed upon the more weighty and substantial matters of religion; if we would seriously consider, how grievous a sin it is to separate from a Church without any just cause; and if we be disposed to peace *and willing to have our doubts and scruples satisfied*; I think most of the prejudices against the Church of England might be easily removed; and we might all join in the same Communion, to the glory of God, to the joy and comfort of all good Protestants, and the confusion of those that design to swallow us up, and *have no other hopes of prevailing, but by the help of those differences, which, for that end, they have a long time most studiously fomented amongst us.*"\* Let not our unreasonable fears and groundless jealousies encourage their attempts with too great probability of success. It would be a sad addition to our miseries, if the guilt and shame of them too might be laid to our charge. With what remorse should we reflect upon it (when

\* The rapid progress of Popery during late years will tell how well this system has answered. Low-Church principles have led to Dissent and Latitudinarianism (that "*common sewer of all heresies imaginable*," as Bishop Ken calls it,) under the influence of which, Parliament has passed a variety of measures favourable to Rome—measures which the soundest Churchmen could oppose but faintly, from the paralyzing consciousness of the gross inconsistency and injustice of denying to one set of Sectarians the privileges granted to others of every description. For this, therefore, Hydra-headed Dissent has to answer.



the heat of our passion was over) if the Protestant Profession should be farther endangered, and the agents of Rome get greater advantages daily, by those distractions, which have been secretly managed by them, but openly carried on and maintained by ourselves ! With what face should we look to see our enemies not only triumphing over us, but mocking and deriding us, for being so far imposed upon by their cunning, as to be made the immediate instruments of our own ruin ! But God Almighty in His wise and gracious Providence, so confound all their devices that tend to the subversion of truth ; and so unite and compose our differences, that hereafter we may have no just occasion to fear either their treachery or their force ! This is a petition, I am sure in which no good Christian can *refuse* to join ; *and if we do heartily desire this, let us do what we can to promote it : If our prayer be not insincere and hypocritical, we shall make use of our best endeavours to obtain the thing we have prayed for.*"\* (Bishop Grove, *Persuasive to Communion*, London Cases, p. 4.)

### VIII.

It has been shewn that Low-Church, or, as they are popularly, but falsely, called, "Evangelical" principles are a long step to Dissent; and it will be the design of the present section to point out that *Dissent itself is a very long step to Atheism.*

"Schism makes way to Heresy, and separation from the Church (the Body) to separation from (Christ) the Head." (Edwards, Presbyterian, *Gangrena*, v. 125.)

"See the age we live in ! Enthusiasm and Atheism divide the spoil, and the former makes way for the latter, till at length it be devoured by it." (Bishop Bull on 2 Tim. iv. 13. *Sermons*, p. 190.)

"Why are these strifes, angers, divisions, schisms, and contentions among you ? Have you not all one God and one Christ ? Is not one Spirit of Grace poured upon us all, and one calling of Christ bestowed upon us all ? Why then do we rend and tear the members of Christ, and excite seditions in our own body ? *Your schism has perverted many, has discouraged many, has staggered many.* It has caused grief to us all ; and *alas !* it continues still." (S. Clement, ap. *Voice of the Church*. p. 1.)

\* This desirable object is to be effected, on the part of *Churchmen*—not by leaving the "good old way," and "coming down" to meet Schismatics in an *Evangelical Alliance*, or other Anti-Scriptural Association, but—by plainly pointing out the great sin and danger of Schism, and shewing a deep sense of it by "avoiding" all promoters of divisions, as St. Paul directs : And on the part of *Dissenters*, by heartily repenting of their error, and returning to the Church, "the house whence they came out."

"The sin cannot grow to its height," says Bishop Jeremy Taylor, if it be crushed at the beginning: unless it prosper in its progress, a man cannot easily fill up the measure of his iniquity." (Serm. 2. on Pet. iv. 17.) And, South, accordingly, referring to the Great Rebellion, says:—

"As for Puritanism, since it had so long deceived the world with a demure face, I have been often prone to think that it was in some respect *a favour of Providence, to let it have its late scope and range*, to convince and undeceive Christendom, and by an immortal experiment *to demonstrate, whither those principles tend, and what a savage monster Puritanism, armed with power, would shew itself to the world.*" (Serm. on Rom. xiii. 5.)

"It appeareth," observes Archbishop Tenison, "by the History of our late Revolutions, *which began with pretence of a more pure religion*, that our dissensions caused great corruptions both in faith and manners." (*London Cases*, p. 470.)

"As to the corruption of doctrine, which follows upon Schism, it was so apparent to the actors in the Schism of the last century, that it forced from them that testimony above mentioned,\* against the cursed nature of toleration. *Three score different Sects, some holding monstrous and blasphemous opinions, rose out of the Presbyterians of that time.*" (Jones of Nayland, *Scholar Armed*, ii. 49.)

"The amount of the Church revenue in Wales" says Walker, in his *Sufferings of the Clergy*, "some way or other in the possession of the Committees, or Propagators, or those whom they appointed to possess or collect them, for the whole time of the usurpation, appears on the most modest computation to have been above £345,000—an immense heap of sacrilege and plunder! Almost all was torn from particular Churchmen, who were in the legal possession of it, *and no small part converted to the private uses of the plunderers.*"

*Baxter* thus refers to the sad state of Wales, in his *Life and Times*, p. 70:—"During the Little Parliament, Harrison, being authorised thereto, had at once put down all the Parish Ministers of

\* "Liberty of conscience," says Jones, "*when it operated against themselves, was called 'cursed toleration, that hideous monster toleration,'* in a book subscribed by the Ministers of the province of London, Dec. 1647."

Wales, because that most of them were ignorant and scandalous,\* and had set up a few itinerant preachers in their stead, who were for number incompetent for so great a charge, there being but one for many of those wide parishes : so that the people, having a sermon but once in many weeks, and nothing else in the mean time, *were ready to turn Papists, or any thing else.* And this is the plight which the Anabaptists and other Sectaries would have brought the whole land to." (*Vid. Southey's Life of Wesley*, note 41.)

It is rather cool of Baxter to reprove *other Sectaries* for the mischief they did, when the fact notoriously was and is, that these "other Sectaries" were but the natural offspring of Baxter's own Sectarian party, and did but carry out to their legitimate result the very principles which he, and such as he, had all along inculcated. (*Hooker*, pref. 8.) How far they succeeded in bringing "the whole land" to the wretched plight of Wales,† may be seen from the following passages :—

"Nor was the government only, but also the glory of the English nation changed ; distinction of orders confounded ; the gentry outbraved, and the nobility, who voted the Bishops out of their dignities in Parliament, by the just judgment of God, thrust out themselves, and brought under the scorn and imperious lash of a beggar on horseback ; 'Learning discountenanced, and the Universities threatened—their revenues to be sold, their colleges to be demolished ; the Law to be reformed under the same model ; the Records of the nation to be burnt.‡' Such an inundation and deluge of ruin, reformation, and confusion, had spread itself upon the whole land, that it seemed a kind of resemblance of Noah's Deluge, in which only a few men survived among many beasts. Such were the civil, political, conse-

\* These were merely convenient names, under which the greatest cruelties were perpetrated by "the Godly" of those days, on all who were *loyal* or *possessed of any amount of property*.

† We cannot wonder at the shocking immorality and general ungodliness that now prevail among the Welsh, when we remember how shamefully the Church among them was treated by the Godly in times past, and how sorely crippled she still is in consequence.

‡ All this was Sir Henry Vane's villainous and monstrous advice.

quences of the Rebellion. The other sort of consequences were of a religious concernment. I speak not of the contempt, rebuke, and discouragement, lying upon the Divines, or rather the *preachers*\* of those days; for they brought these miseries upon themselves, and had more cause a great deal to curse their own seditious sermons, than to "curse Meroz." *They* sounded the first trumpet to rebellion, and, like true saints, had the grace to "persevere" in what they first began; courting and recognizing an Usurper, calling themselves his "loyal and obedient subjects;"† never enduring so much as to think of their lawful sovereign, till at length the danger of tithes, their *unum necessarium*, scared them back to their allegiance.

"I speak not therefore of these. *But the great destructive consequence of this fact was, that it has left a lasting slur upon the Protestant religion.* 'Tell it not in Gath, publish it not in Askelon, lest the daughters of the Philistines triumph,' lest the *Papacy* laugh us to scorn; as, if they had no other sort of Protestants to deal with, I am sure they well might." (Serm. on Judges, xix. 30.)

And again:—"Religion was so unhinged, both as to the discipline and doctrine of Christianity, that there was nothing certain but change, nothing constant but variety; till, *having run the round of all other alterations, they were passing into direct Atheism*, and casting off that Deity, Whom, having so notoriously disobeyed, it was their concernment also to deny. In a word, the nation was then involved in an universal confusion; its government, its laws, its religion, were then following their Prince into banishment, and resolved not to return till he did." (Serm. on Ps. 106-7.)

"Look but upon many of our gentry," said Bishop Sanderson in 1557, "what they are already grown to from what they were, within the compass of a few years; and then, *ex pede Herculem*, by that guess what a few years more may do. Do we not see some, and those not a few, that have strong natural parts, but little sense of Religion, turned little better than professed Atheists? And other some, nor those a few, that have good affections, but weak and unsettled judgments, or (which is still but the same weakness) an overweening opinion of their own understandings, either quite turned, or on

\* Presbyterians and Independents.

† Baxter, in his book dedicated to Richard Cromwell, did so.

the point of turning Papists? These be sad things, God knoweth, and we all know; *not visibly imputable to any thing so much as to those distractions, confusions, and uncertainties, that in point of Religion have broken in upon us, since the late changes that have happened among us in Church affairs.*" (Pref. to Sermon. § 22.)

These "distractions" are not surprising, when we remember Bishop Taylor's account of the religious instructors of those days:—"False teachers, at first creeping in unawares, have now so filled the pavement of the Church, that you can scarce set your foot on the ground but you tread upon a snake." (Sermon. 2, on Jerem. xvii. 9.)

Accordingly South says, in 1676:—"Religion is not now so much in danger of being divided and torn piecemeal by sects and factions, as of being at once devoured by Atheism." For "certain it is that blasphemy and irreligion have grown to that daring height here of late years, [This was written in 1667,] that had men in any sober, civilized, heathen nation, spoken or done half so much in contempt of their false gods and religion, as some in our days and nation, wearing the name of "Christians," have spoken and done against God and Christ, they would have been infallibly burnt at the stake, as monsters and public enemies of society." (Sermons on 1 Cor. iii. 19, and Prov. x. 9.)

"Instances are endless," says Archbishop Tenison; "but what need have we of further witnesses than the *Lords and Commons*, and the *Ministers* of the province of *London*, whose complaints and acknowledgment are hereby subjoined."

The Lords and Commons, in an Ordinance, dated February 4, 1646, use these words:—

"We—have thought fit, (lest we partake in other men's sins, and thereby be in danger to receive of their plagues) to set forth this our deep sense of the great dishonour of God, and perilous condition that this kingdom is in, through the abominable blasphemies and damnable heresies vented and spread abroad therein, tending to the subversion of the Faith, and to contempt of the Ministry and Ordinance of Jesus Christ."

The "Ministers" made a like acknowledgment, in their *Testimony to the truth of Jesus Christ*, saying:—

"Instead of true piety and power of godliness, we [the ejectors of the Bishops] have opened the very floodgates to all impiety and prophaneness. Now that we have removed the *Prelatical Yoke* from our shoulders by our "covenanted" endeavours, there is a rueful, deplorable, and deformed face of the affairs of religion, swarming with noisome errors,

heresies, and blasphemies, instead of faith and truth; torn in pieces with destructive schisms, separations, divisions, and subdivisions, instead of unity and uniformity. Instead of a *Reformation*, we might say with sighs, what their enemies said with scorn, we have had a *Deformation* in religion; instead of extirpation of Heresie, Schism, Prophaneness, &c., we have an impudent and general inundation of all those evils."

(*London Cases*, p. 470, *Marshall's Notes*, p. 444.)

Such is Dissent, when allowed to exhibit itself in its true colours; and such the "excess of riot" to which it naturally runs, when freed from all restraining influences;\* yet its advocates have always painted it so very differently, and imposed upon numbers of well meaning people so grievously by their misrepresentations, that we may well believe with South, "*It was in some respect a favour of Providence, to let it have its late scope and range, to convince and undeceive Christendom, and by an immortal experiment to demonstrate, whither those principles tend, and what a savage monster Puritanism, armed with power, would shew itself to the world.*" During its "Reign of Terror," ungodliness of every kind abounded, and Atheism everywhere boldly reared its head. Nor has the country even yet recovered from that deadly attack. Jones of Nayland, writing in 1795, thus describes the state of things in his day:—

"In the last century, when fanatical Christianity was the pestilence of the age, it was little suspected that we of the present century should be witnesses to such an alarming approach towards the doctrines and ways of Heathen Idolatry. *It should make us more earnest to guard against false religion, when we see how soon it ends in Infidelity.*" (Preface to "*The Scholar Armed*," &c.)

That the fanatical poison, whose fatal effects were afterwards so largely manifested, was working at an earlier

\* Psalm 74, v. 4—9, is eminently descriptive of one part of the "godly" doings between 1640 and 1660. (*Vid.* "Will Dowsing's Journal," Parker, Oxford.) The reader who wishes to see a full and connected view of the hideous atrocities then perpetrated under the name of zeal for Christ and hatred of Popery, cannot do better than refer to an admirable little volume entitled "*Lacrymæ Ecclesiæ*," by the Rev. G. Wyatt, (Cleaver, London, 3s. 6d.)

period, is well known from the history of those times. The following is a curious instance of this, and a striking illustration of the Heathenish tendencies of Puritanism :—

A writer in the *Gentleman's Magazine*, (A.D. 1764,) describing the demolition, in 1581, of the Monumental Cross in Cheapside—erected, according to Strype, in 1290, by K. Ed. I.—says, “The image of the Blessed Virgin Mary (that occupied the principal niche) was deprived of her infant Son ; the arms that held Him in her lap were broken, and her body mangled in a rude and heretical manner. The rage of party generally breaks forth into extremes.\* *In the room of the beautiful statue of the Blessed Virgin, a frightful figure of Diana took place, with a kind of rude machinery to force water from her naked breast.*”†

The causes of this sad declension are various ; and it may be well to notice two or three of the more prominent.

1. First and foremost stands *Rejection of Episcopacy*. Apostolic “ Doctrine and Fellowship ” are things which God has joined together ; and they cannot, therefore, be put asunder by man without certain injury. As Bishop Stillingfleet has remarked ;—“ *When men once break the rules of order and government in a Church, they run down the hill, and tumble down all before them.* ” And experience has invariably found the curse of God descending on the presumption, whether displayed by individuals or communities, which “ despises the dominion,” and “ speaks evil of the dignities,” instituted for the edification and government of His Church by His own wise counsels. “ The Spirit of grace flows in its full power only through the rites and ordinances of Christ's Church. They who desert these heavenly guides, have no fixed principles ; they are ready to accept directions from any specious pretenders to religious knowledge. (Eph. iv. 14.) They are therefore open to every

\* “ *Dum vitant stulti vitia, in contraria currunt.* ” (Hor. Sat. ii. 24.)

† Much the same kind of thing may be observed in but too many Churches now, where Cupids and other Heathen devices occupy the place of the Saints of former days.

evil influence which may be shed on their faith by the world, the sectarian, or the infidel. They receive impressions at random, or as clever men set before them plausible or striking views." Barter's *Gainsaying of Core*, p. 60.

And if the Antichrist of Revelation—the Man of Sin—be, as is most probable, *an incarnation of the Devil*, as Christ was an incarnation of the Deity, then it will not appear strange that, as Mr. Marshall observes :—

"Various writers, including Bishop Jeremy Taylor, have before now intimated their belief 'that the existence of the Apostolic Order, or, in other words, the Episcopacy of the Church, is *that which withholdeth* the revelation of Antichrist.' See Todd's *Discourses on the Prophecies relating to Antichrist*, note, p. 244. And there is surely some reason for the existence of such a belief, if it were only from this consideration, that there was *never* an instance in any country of the subversion of the Episcopate, which was not followed by the gradual rejection of all the distinctive tenets of Christianity; nor, on the other hand, has there been a single example, either in England, Scotland, or America, of the falling away of so much as one congregation in communion with the Successors of the Apostles, though the reformed Catholic Church in each of those countries has long been contending with the most distressing difficulties and temptations." (*Notes on the Catholic Episcopate*, p. 516.)

"It is remarkable," says Dr. Todd, in the work above quoted, p. 294, "that the denial of the great essential articles of the Creed, the Incarnation, the Ascension, and other doctrines connected with the Divinity of our Lord, and the rejection of Episcopal government, have always been closely linked together; from Aerius to Socinus, *the same persons who were zealous in propagating false views of the Episcopacy of the Church, have also been remarkable for erroneous opinions in regard to our Lord's Person and Divinity.*"\* (*Ibid.* p. 422.)

It is noted by the same writer, that "Both Luther and Calvin rejected the word 'Trinity,'—the former as 'a human invention,' the

\* It is of course simply absurd to talk of "*orthodox* Dissenters," the thing being perfectly anomalous and impossible. The utmost that can be said is, that some Sects and individuals have not wandered from the truth of God quite so far as others.



latter as also 'savouring of barbarity ;'—*and their remarks are greedily quoted by Socinians of the present day.*" (*Vid. Monthly Repository*, vol. xxi. p. 622.) as formerly by their predecessors.

The sacred phrases in the Nicene Creed, "God of God, Light of Light, Very God of Very God," *Calvin* pronounced to be "vain repetitions," "an affected and childish sing-song;" and the Athanasian Creed he treated with open disrespect. [The rejection of this Creed, even our English Puritans were conscious, *involved the imputation of Socinianism, vid. Cardwell's Conferences*, p. 432.] *Kromayer* shews, that *the language of professed unbelievers on the subject of the Creeds is precisely such as Calvin's.*

"*Maldonat* has collected a vast number of *Calvin's* sayings, which savour almost of infidelity :—one, exactly such as the Socinian *Jacob Abbott* uses when speaking of God the Son, as though He were merely Man ; and he refers our Lord's exclamation on the Cross to "despair"—a sentiment, as *Maldonat* justly says, almost too shocking to be repeated, even for the sake of admonition : and there is a host of such evil comments noticed by the same writer. *Vid. also Petavius De Trinitate*, who shews that the expositions of *Calvin* led to the most dreadful blasphemies. *Beza*, too, was charged by *Andreas* and others, with the most deadly heresies ; and he replies—as these men usually did—by *retorting the accusation upon them.* Upon the whole, it seems impossible to doubt, after due consideration of the facts which the history of that period supplies to us, that *when these persons, who best knew each other's real sentiments, bandied about from one to another the accusations of blasphemy and misbelief, they had some reason for what they said.*" (*Ibid.* p. 406.)

Such being the root and stock, what can we expect in the branches ? What fruit could such a rotten tree produce but that which history attests ?—" *The tide of blasphemy, which swept away, one after another, all the barriers by which it was attempted to stay its progress, has swelled into a torrent, and flows on now unresisted, in a broad and deep channel through the heart of the land.*" (*Ibid.* p. 408.)

"A more immediate effect of overthrowing the ancient system," *Mr. Hallam* says, "was the growth of fanaticism, to which, in its worst shape, the antinomian extravagancy of *Luther* yielded too great en-

couragement." (*Introduction to the Literature of Europe*, vol. i. cap. 6, p. 485.)

And an author, who is perhaps the best living authority on this subject, tells us that, "even in 1825, a theologian, in recounting the professors who could any how be considered orthodox,—i. e., *those who in any way contended for the doctrines of the Gospel or its very truth*—counted, in all Protestant Germany *seventeen!*" (*vid. Letter to the Archbishop of Canterbury*, by Dr. Pusey, p. 123.) Such has been the accomplishment of the mournful presages of those who favoured, and the confident predictions of those who condemned, the beginnings of the *GERMAN Reformation.*" (*Ibid.* p. 393.)

"The infidelity long cherished and now openly proclaimed in the *SWISS CANTONS*, appears to have been developed at two distinct periods,—first, about the middle of the last century, and again at the beginning of the present. The witnesses to the former 'development' are, besides the parties immediately concerned, men who were themselves *professed infidels*, as Voltaire, Rousseau, and D'Alembert, who *had sought Geneva as a congenial soil.* The later movement is also attested by persons, of whose hostility to Catholic principles no doubt can be entertained. The testimony, therefore, in both cases, is as unsuspicious, as complete and fatal." (*Ibid.* p. 408.)

"You have entirely abandoned the principles of your Church at the Reformation," says M. Haldane, a very zealous Protestant, addressing the *Venerable Company of Pastors* at Geneva, "and your complaint now is the revival of *Calvinism*, the very doctrine which was then taught! The doctrine which you preach is not the Gospel of the grace of God, but, on the contrary, subversive of it: in a word, *you have become Arians.*"\* And their morals appear to be almost as bad as their religion. (*Ibid.* p. 416.)

\* "One who had passed through every grade (M. Hartman,) declared, 'that he had never known a single individual become an Arian, who had not previously been a Calvinist.' And similar language was currently used by the Socinians with reference to their converts." (*Ibid.* p. 387.)

"Dr. Priestly was once, as he himself informs us, a Calvinist, and that of the strictest sect! Afterwards he became a high Arian, next a low Arian, and then a Socinian." (Andrew Fuller's *Calvinistic and Socinian Systems Compared.* Letter xv. p. 81.)

"They have been careful," says one, "to remove from their Church every thing which might disturb a Socinian peace. Their translations of the Bible, Liturgy, and Catechisms, have been systematically reduced to the level of that view of Christianity; they have formally prohibited the promulgation of those articles of belief which it rejects: they have indefinitely suspended a Minister for faithfully preaching the doctrines of all orthodox churches; and lastly, they have now deposed the same individual from his office in the University, *because he made use of the Bible in the religious instruction of his class.*" (*Vid. Documents relative to the Deposition of M. Malan from his office in the College of Geneva*, pref. p. xi. 1829, *Ibid.* p. 416.)

Well indeed then may we say, that "the Church of Geneva has now, after a gradual declension of many years, *sunk down to the very lowest standard of doctrine consistent with nominal Christianity*;" when we know that "the Trinity, the Atonement, the Incarnation of the Son of God, are, or were lately, *absolutely proscribed by authority* as topics of preaching in the congregations there considered orthodox!" (*Oxford Tracts*, 57.) The state of "Protestantism" in *FRANCE* is much the same.

"So complete has been the downfall of the Protestant religion in France, so universal the apostacy of its professors, that there are at this moment certain societies, of recent organization, which owe their origin to the laudable desire of redeeming from their present condition the descendants of Calvin and Beza in that country! Connected with these societies—the *Sociétés Evangéliques* of Geneva and France—by unity of sentiment and purpose is the *Foreign-Aid Society* of our own country. From the quarterly publication of that Society, for December, 1841, the following is extracted:—

"As inquiries were made by individuals interested in the purity of the reformed religion, it was discovered, that *it was hardly possible to find twenty pasteurs who confessed the doctrines of the Trinity and the Atonement.* At this time the State paid (*i. e.* the Established) Protestantism of France *is for the most part Socinianism.*" The foregoing account has reference only to the ministers of the "reformed" religion (*professedly Calvinistic*): "the Lutheran pasteurs," it is added, "with a few exceptions, are Neologists or Socinians."

"Now it is frequently admitted by the French Protestant writers, without the least reserve, *that Socinianism was the direct and neces-*

sary consequence of their Reformation ; and this fearful condemnation of that movement they pronounce as if it were no condemnation at all. '*The freedom of inquiry*,' say their ablest advocates, '*could not but inevitably produce these results.*'" (*Ibid.* p. 424, 430.)

The following occurs in the *English Churchman* of September 30, 1847 :—

"*Christianity ; its adaption to the Mental, Moral, and Spiritual nature of Man*, by Athanase Coquerel, one of the Pastors of the Protestant Church of France, is, in one sense, a useful and well-timed publication ; for it will open the eyes of those members of the English Church, who are anxiously striving to connect us with the 'Protestant Church' in France. The Editor, 'the Rev. D. Davison,' whom we suspect to be a Socinian, rightly observes that the work is 'one of the signs of the times,' which it certainly is, and a very melancholy one. The 'Future of Christianity'—the End which the author has in view—is, 'Emancipation from Discipline—from a Clerical Hierarchy—from Authority—from Forms—from the letter of Revelation—and from Dogma.' Need we say another word about such a book ? It is a warning voice to the mere 'Protestant'—'to this complexion you must come at last.' In Germany this end has been attained ; France is apparently, preparing to follow."

If we turn to PRUSSIA, a similarly sad spectacle meets the eye.

"In order to give a plain and striking instance of the connection which exists in our day between rejecting the authority of the Priesthood, and profane handling of the Word of God," says Mr. Barter, "I shall state the opinions on these subjects of a man who is allowed by all who are acquainted with his character, to be a very favourable specimen indeed of the leading spirits among the Evangelico-Lutheran-Protestants as they now exist in Germany and Switzerland. *Chevalier Bunsen*\* thus writes :—

"If an Angel from Heaven should manifest to me, that by introducing, or asserting, or favouring only, the introduction of such an Episcopacy (meaning an exclusive episcopacy, or one that is held to be essential,) I could combat successfully the Unbelief, Pantheism, Atheism of the day, I should not do it, so help me God. Amen." (*Church of the Future*, pref.)

"Now let us see what respect for the Word of God is retained by this uncompromising gainsayer of Episcopal authority. *He denies the Divine Inspiration of all the Historical parts of the Old Testament, which do not agree with his own theory* : and, among numberless instances of the like nature, he affirms that Isaac was not the

\* This is the individual, of whom Dr. Arnold (a man called "Master" with seeming pride by many in the present day) declared that he was "*the only man who perfectly agreed with him in his opinions.*" (*Vid. Life*, Letter 71.)

son of Abraham, nor Jacob of Isaac, although the Bible tells us, in the Old Testament, that these Patriarchs *were* so related, and this historical fact is attested in the New Testament by a man "full of faith and of the Holy Ghost." (Acts vi. 5, vii. 8.) How far such assertions as these are consistent with any shade of belief in Christ, it is useless to inquire: But all those, who, on pretence of taking the 'Scripture only' for their guide, select those passages which suit their purpose, and pass lightly over the rest, with a total contempt for the teaching and authority of the Primitive Church of Christ, would do well to consider, *how slight is the partition between the unbridled license of private judgment, and unbelief in the Word of God:*\* in other words, how trifling the difference between their principles and those which are maintained by the Ambassador of the King of Prussia." (*Gainsaying of Core*, p. 62.)

This being the tone of one of their great *leaders*, what can be looked for in their *followers*? And what surprize can we feel when we are told, that "The miracles of our Lord are to this day denied by some of the *Professors* in Prussia"? And again:—"They (in Prussia) have but lately recovered Christianity; or rather, Christianity and Infidelity, in its extremest form of Pantheism, *are still struggling for the mastery in the minds of their very teachers.*" (Dr. Pusey's *Letter to Abp. of Canterbury*, p. 123, 126.)

"In RUSSIA," we are told, "*the Lutherans and Calvinists are now really no better, the majority of them, than infidels.*" (Marshall's *Notes*, &c., p. 483.) Such have been the results in this country also of what is still commonly called the "*Reformation.*"—Such the fatal consequences of substituting a human invention in the place of the ordinance of God!

The present Bishop of Oxford, in his *History of the American Church*, p. 327, thus writes:—

"*Religion has always exhibited a tendency to wear out within a few generations where it has not been kept fixed and permanent by the external framework at first appointed by the Lord.* That such has

\* Long ago Hooker remarked:—"Suppose we that the sacred Word of God can at their hands receive due honour, by whose incitement the Holy Ordinances of the Church endure everywhere open contempt? No; it is not possible they should observe as they ought the one, who from the other withdraw unnecessarily their own or their brethren's obedience." (B. v. 8, § 4.)

been the case in AMERICA, we have a striking testimony in the writings of Bishop Chase, himself sprung from a dissenting family which had maintained its early principles with unusual faithfulness. 'When the Puritans,' he says, 'by leaving the Church, broke the vessel, the oil was spilt upon the ground ; and though some of it may be gathered in the sherds and burn brightly for a time, yet the flame soon expires, and all around is left in darkness.' Such was the existing state of things he found in Vermont. Catechisms had been laid aside ; to teach their children the fundamental principles of the Christian faith was deemed an infringement on their natural and inalienable rights : by far the greater part had not been baptized : and *the general ignorance was turned to their own purposes by various classes of infidels*. Such has been too often, in the West, the unhappy progress of declining faith ; and so the ground has been left open for increasing evil. Every fantastic opinion which has disturbed the peace of Christendom, has been reproduced in stronger growth on the other side of the Atlantic. Division has grown up in all its rankness, and seeded freely on every side a new crop of errors. Even amongst those sects which have retained the largest measure of original truth, the effects of this state of things are visible." (*Vid. Gainsaying of Core*, p. 139.)

"The facts connected with the history of 'Protestantism' in America," says Marshall, "present a picture of confusion, heresy, and impiety, of which no words can exaggerate the hideous features. Shocking as are the accounts already given of the progress of error in other lands, they are altogether exceeded and surpassed in this case. And so early did the real character of the Protestant theology begin to shew itself in this country, that we are able to trace some of its worst and most evil results *to the very persons who first introduced it*. It was in New England, as is well known, that the Puritans who fled out of their own land, from impatience of godly discipline and wholesome restraint,\*—or, as they phrased it, from abhorrence of "religious persecution," and in order to enjoy the "rights of conscience,"—first

\* That their real motive for emigrating, was a determination to "have their own way" which they were not allowed in England, is evident from the fact of the savage "religious persecution" with which they did not hesitate to visit some of their brethren, who took the liberty of exercising their "rights of conscience" by differing from them in opinion.

sought and found a refuge. The *earliest* form which their religion, no longer subject to control, assumed, was *Presbyterianism*; this, however, (as in England, during the Rebellion of Cromwell, &c.,) soon gave way to *Independency*, which in its turn was superseded by the scheme of the Anabaptists. And we are told that when the *men* had exhausted their skill in invention, and none could be found to devise any additional extravagance, then the "*women* undertook a further reformation," and proposed new plans!\* And if we go on to inquire into the present condition of the vast body of the descendants of those Puritans who first settled in New England, it appears, from the unsuspecting statement of one who is described to me as "an eminent congregationalist minister and a friend of Dr. Taylor,—the author of what is called the 'New-Haven Theology,' that '*of all the congregational ministers in New England, there are not probably, at this day, twenty-five who believe the doctrines of the Nicene Creed!*'" (*Notes, &c.*, p. 489.)

But to come nearer home. Look at IRELAND.

"In the Presbyterian Churches† of the North of Ireland," says one writer, "a vehement controversy has been carried on within the last two or three years, the event of which is understood to have been to detach about 40 'churches' from the body of that communion, and unite them, as *professed Unitarians*, into a society of their own, consisting of several presbyteries. There are also congregations of this character in Dublin, and in other southern cities of the Kingdom." (*Ibid.* p. 469.)

Nor is Presbyterianism in SCOTLAND an exception; though the members of the "Establishment"‡ there have

\* Robertson has given a very true account of these Sectaries, in his *History of America*, x. p. 324. They sank at last into Antinomianism, p. 328.

† *Communities* would have been the proper word to use: since "No Bishop no Church" is a rule of guidance uniformly laid down in "Scripture and Ancient Authors:" according to the definition of St. Cyprian, "*Ecclesia est Plebs Sacerdoti adunata, et pastori suo grex adherens. Unde scire debes Episcopum in Ecclesiâ esse, et Ecclesiam in Episcopo.*" (*Vid.* Wordsworth's *Theoph. Anglic.* cap. xv. p. 145.)

‡ It may be well perhaps to remind the reader of the circumstances, through which this Sect came to be "established" as the State religion.

"Far from being embraced, as has been commonly supposed, by an unanimous and

not, like their co-religionists in Geneva, repudiated Christianity. They still *profess* to adhere to their original formularies; and they give no countenance, *as a body*, to the open avowal of Socinianism. Yet hear Bishop Skinner (of Aberdeen :)—

“It is much to be feared, that in many parts of the Kingdom, the seeds of irreligion and licentiousness have been so plentifully disseminated, that unless their growth be checked by a returning sense of duty, or by some powerful interposition of Providence, before they come to maturity, *inevitable ruin must be the consequence*. Already do the presages of such fatal consequences begin to exhibit themselves. In some of the most populous districts of Scotland, where the middling and lower ranks of the people were, some years ago, exemplary in the discharge of their religious duties, *not occasional neglect only, but a constant derision, and an avowed contempt of these duties, have now taken place. The rites and ordinances of the Gospel are exposed to every species of scorn and ridicule*. Children are wilfully withheld from the ‘laver of regeneration;’ and men and women ‘count the blood of the covenant wherewith they are sanctified an unholy thing,’ in pure despite to the spirit of Grace.” (*Primitive Truth and Order Vindicated*, p. 12.)

A Presbyterian teacher, Mr. James Burns, of Brechin, strikingly confirms this: for in a sermon on “The Necessity of a Revival in

enthusiastic people, *Presbyterianism was in fact most unpopular in Scotland*, upheld for a long time only by the zeal of the ‘trading and inferior sort,’ and its establishment was the result, so far as any thing can be, of the merest accident. It was not until he had solicited, and failed to obtain, from the rulers of the Church in that country the support which he needed, that King William reluctantly concurred in the establishment of Presbyterianism; and ‘if the Scottish prelates and clergy had followed the example of the Church of England, and recognised William as the sovereign, the Episcopal Church would at this moment have been established in Scotland.’” (*Ibid.* p. 458.)

(See Lawson’s *History of the Scotch Church*, p. 45. Burnet’s *History of his own Times*, vol. iv. p. 41, note, and Russel’s *History of the Church in Scotland*, ch. 14. vol. 2, p. 244.)

In short the Dissenters in Scotland, as everywhere else, were greedily anxious for the “loaves and fishes,” for which they would have waded any depth in mire: while Churchmen were ready to make any sacrifice rather than compromise a tittle of their loyalty, either to their rightful King or to their God.

“It was not the Church’s *good*, but the Church’s *goods*, that these Puritanical Ministers so eagerly sought for.” *Fuller*.



Religion," he says:—"It may be proper and useful to shew—what need there is of a revival of religion among us. And in general it may be observed that *there is such an appearance of indifference or deadness in spiritual concerns, that the need of a revival is very evident.* The marks of this indifference or deadness are too plain and numerous to be mistaken by any." (*Notes, &c.*, p. 462.)

Dr. Cumming, in his Preface to John Knox' Liturgy, speaking somewhat tenderly of the extreme irreverence of their so-called "Reformers," who taught the people to enter God's holy house with their hats on, and the like, says there is no need of any such suggestions now, because "there is little risk of there being generated too deep or hallowed a feeling for the House of Prayer. *The whole current runs in an opposite direction.*" The same writer "earnestly entreats" these professing Christians, "to enter the Sanctuary *with at least the respect with which they would enter a private house*;"—it seems they need the admonition; and after more of the same kind, he adds, as softly as might be, "*Many admit and deplore the practice of too many Scottish Christians in this matter.*" And as in their external demeanour, so in their esoteric principles, these men are in strict agreement with the worst and most wilful of their predecessors." (*Ibid.* p. 463.)

"The Ministers of the Presbyterian Sect in Scotland, have never been accused of such a defection as took place at Geneva. Allowing the many *good parts* of her system, (which, be it observed, are all *in a primitive spirit*) full credit for this, yet one may be permitted to observe, that *something naturally must be ascribed to the vicinity of our own Church diffusing a kind of wholesome contagion*, the benefit of which has been acknowledged by some of the great lights of the Scottish Establishment. (e. g. Dr. Chalmers.) And it may be doubted whether many of the Laity of that country, and especially whether the leading schools of education, have not been all along gradually verging towards something like Genevan profaneness. A little time will probably shew; certainly there are symptoms in Scotland at this moment, (1841), which would make an orthodox Englishman more than ever unwilling to part with that outwork of Apostolic Faith, which England, under circumstances in many respects peculiarly untoward, has hitherto found in the Apostolical Commission of her Clergy." (*Oxford Tracts*, 57, p. 11.)

"The Establishment, weakened already by innumerable Schisms, is now at last divided against itself, and fallen asunder into two parts. And that neither of these portions has yet arrived at its *ultimate* condition, we need not attempt to prove, because the members of both are themselves eager to assert it. Each declares vehemently of the other that it cannot long maintain its present existence. One has already fallen from its original position, and consented to fraternize openly with all the heterogeneous forms of schism, adopting, and even surpassing in some cases, its most lawless and extravagant phraseology. And, therefore, when we profess our belief that we have still to see the final 'development' of Scottish Presbyterianism, we are, in fact, only repeating the language and echoing the predictions of its own most zealous advocates." (Marshall's *Notes, &c.*, p. 468.)

And now with regard to ENGLAND. What has been the result of the rejection of Episcopacy amongst ourselves? It is an old saying, but too often verified, that "*when men leave the Church, the city upon the hill, they never know where to stop till they get to the bottom:*" that is, until they have run either into the madness of enthusiasm, or the profaneness of infidelity. And this saying has met with most decided confirmation everywhere—abroad, as we have just seen, and none the less at home, as the following will tend to shew.

Jones of Nayland, in his excellent *Essay on the Church*, thus writes :—"There is great hazard of losing the *doctrines*, when we leave the *worship*, of the Church. When the ten tribes revolted from the worship at Jerusalem, they soon lost the truth of their law, and fell into an idolatrous worshipping of the calves they had set up in Dan and Bethel. Their government was troubled with great disorders, and their confusion ended in their utter dispersion. *When men leave the worship of the Church, it is very natural for them to become disaffected to its doctrines.*" "The Church is called 'the pillar and ground of the truth;' not as if it had any right of making or imposing doctrines of its own; for the ground and the pillar do not make the roof, they only support it; nor doth the candlestick make the light, it only holds the light. And these similitudes will

be found just, if we pursue them farther ; for as when the pillars are removed, the building must fall ; and when the lamp or candlestick is broken, the light will be extinct ; so if the Church be taken away, the truth falls along with it, as we have seen and do see in this country. Our Quakers,\* who are farthest from the Church are totally departed from the truth of Christian doctrine ; and *many of those separate congregations, who were Puritans and Believers in the last age, are Socinians and Infidels in this.*" (*Scholar Armed*, vol. 2, pp. 36, 24.)

"Not being subjected to the control of so strict a discipline as those of the communion in Scotland, and being moreover thrown into *more hostile contact* with the principles of ancient Episcopal order, they (Presbyterian congregations) *have subsided, one after another, into a cold and proud Socinianism.*" (*Tract 57*, p. 11.)

"*The Eclectic Review* (a Dissenting periodical) in its publication of February 1832, admitted the following fact, that '*out of 258 Presbyterian Congregations in England, 235 are now Unitarian!*' In other words, in a body of between two and three hundred Churches, originally orthodox, *as large a portion as eleven-twelfths have lapsed into grievous and fatal error ; and that, merely by the natural operation of the principle of deterioration.*" (*Essays on the Church*, Seeleys, ch. 8, p. 195, ed. 3, 1836.)

"If I mistake not," writes a Dissenter, "at this very hour the pulpit of even the devoted and orthodox Matthew Henry (at Chester) is filled by a Socinian teacher." "The meeting-house built at Knutsford for Henry's biographer, Mr. Tong, is also Socinian." So of that built at Nantwich for Mr. Samuel Lawrence, 'his bosom friend ;' so of the one built by Coward, 'the friend of Watts and Doddridge :' so of those built by Doddridge himself.—*These are surely significant facts.*" Marshall, *Notes*, &c., p. 454.)

Significant indeed. And this sad declension cannot but painfully remind us of a curious fact related by Leslie, in his *Truth of Christianity demonstrated*, viii. 4, as follows:—

"Mahomet's father was a Heathen, his mother a Jewess, and his tutor was Sergius the Monk, a Nestorian, which sect was a branch of Arianism ; *these, crudely mixed, made up the farrago of the Alco-*

\* "George Fox, an illiterate cobbler, first beginner and head of them."

*ran ; but the prevailing part was Arianism ; and where that spread itself in the East, there Mahometanism succeeded and sprang out of it, to let all Christians see the horror of that heresy. And our Socinians now among us, who call themselves Unitarians, are much more Mahometans than Christians. For except some personal things as to Mahomet, they agree almost wholly in his doctrine ; and, as such, addressed themselves to the Morocco Ambassador here in the reign of King Charles II. ! ”* (Scholar Armed, vol. 1, p. 233.)

To such a lamentable state have professing Christians been reduced by swerving from the truth of God in a single particular, by rejecting the Episcopal government of His instituton. And yet, with these deplorable results before their eyes, Low-Churchmen still insist on calling Episcopacy a “ non-essential,” and lovingly fraternize with the very men who scorn and condemn it as an abomination ! Truly they have much to answer for, who thus countenance and encourage the Church’s bitter foes.

“ God did not think fit,” says South, “ to leave His Church without enclosure, open like a common, for every beast to feed upon and devour it. Commons are always bare, pilled, and shorn, as the sheep that feed upon them. And our experience (in the great Rebellion) has shewn us, as soon as the enclosures of our Church were plucked up, what a herd of cattle of all sorts invaded it. It contained, as commons usually do, both multitude and mixture. We have Christ comparing the Kingdom of Heaven, that is, the Church, to traffic, to merchandize ; but we might compare ours to a fair, in which there was a general confluence and appearance of tradesmen ; and he that had broke in any, set up in divinity. Wherefore to stave off the profane intrusions of the rabble for the future, we must have an enclosure, and an hedge will not serve our turn. So many rotten stakes of lay governors will not raise a fence : a hedge that surrounds an orchard may harbour those thieves that intend to rob it No : *one brazen wall, one diocesan Bishop, will better defend this enclosed garden of the Church, than a junto of five hundred shrubs, than all the quicksets of Geneva, all the thorns and brambles of Presbytery.* (Sermon on Jer. xv. 20.)

“ Men are astonished and dismayed to find, that the Calvinistic

"Churches of Geneva, of England, of Ireland, of Germany, in part, and of New England, having set out with the very highest doctrine of grace, have in the course of a few generations utterly lost it, and the fire upon their altars is indeed extinct." (Gladstone's *Church Principles in their Result*, p. 185.)

"As to the various Protestant Churches," observes the late Hugh James Rose, "we can tell at once, why there is difference and consequently error. The foreign Protestants have confessed their regret at being obliged, as they thought they were, to depart from the old discipline of the Church, [*i. e.* to relinquish Episcopacy.] *If men will give up such important truths, they always, I doubt not, suffer dissent and distraction, for their error and want of resolution.*" (*Vid. Commission, &c., of the Clergy*, p. 279.)

"Nor is it in one or two countries only (as we have seen) that it has seemed good to God to justify His own Institution, and, by abandoning the haughty devices of man to a swift and shameful decay, to admonish His people of the allegiance due to His appointed Ordinance ;—in every place the same solemn lesson is set before us, in every land the progress has been the same ;—*resistance to the Church has developed into rebellion against God*, and schism has terminated, by an unfailing course, in Apostacy and unbelief." (Marshall's *Notes, &c.*, p. 435.)

"It is of God's great mercy, that to such a perversion of mind is generally annexed what makes its own punishment here, and so far gives it a fairer chance of better and more humble thoughts in time for hereafter. We are plainly taught by St. Paul, that those who permit themselves to disparage the heavenly gifts conveyed to us by the Spirit of Christ through His Apostles, may expect to be, if no worse, yet all their lives, 'children, tossed to and fro, and carried away by every wind of doctrine ;' or, as he elsewhere expresses it, 'ever learning, and never able to come to the knowledge of the truth.' Let us remember these things, when we hear, as we too often have heard and must more and more expect to hear, of ingenious men letting go their hold, first, of Christian order, and then of Christian faith ; and let us fear and pray both for them and for ourselves." (*Oxford Tracts*, No. 57, end.)

## 2. Dissent takes a long step towards Atheism, by rejecting

*the Creeds and other Catholic Traditions, and asserting the right of unlimited private judgment to every individual.*

The Creeds are an important portion of the bulwarks of the Faith—the outworks of Religion: and when these are removed, the safety of the citadel can no longer be ensured. “Meddle not with them that are given to change!” said Solomon; advice, whose wisdom has frequently been attested by experience, and never more strikingly than in matters like the present: for they who leave “the good old way” of the Church, with her Creeds, &c., to follow the “way which seemeth right” unto their private judgment, too often find that “*the end thereof are the ways of death.*”\* The beaten road is firm and sure, but on either side lie the shifting sands of error, in which, if once ventured on through the promptings of self-conceited wisdom or other vicious principle, the proud Separatist will inevitably sink deeper and deeper still, until he perishes in the dark abyss of Infidelity.

“This is notorious among us;” says Dr. Calamy. “Those who have taken offence at some things in our Church, and have thereupon separated from us, and associated themselves with a ‘purer’ Congregation, have soon disliked something amongst them also; and then they would reform themselves farther, and after that refine themselves more still, till at last they have sunk down either into Quakerism, Popery, or Atheism.” (*London Cases*, p. 187.)

A Dissenter, named Peter Rylands, of Warrington, speaking for himself and his co-partners in Schism, writes thus:—

“We believe that this right [of unlimited private judgment] is the main element of Protestantism as opposed to Popery. *Creeds necessarily destroy it.* And it is amongst the absurdities of the ‘Evangelical Alliance,’ that one of its Articles of Faith recognizes the right of private judgment in the interpretation of Scripture, whilst the other articles authoritatively lay down the *particular doctrines* which the ‘private judgment’ aforesaid is *required to adopt.* We contend,

\* Prov. xiv. 12, Jer. vi. 16, Isa. L. 11. If men will not keep the Truth of God, they must necessarily take up with the *Lies of the Devil.* 2 Tim. iii. 14, iv. 3, 4.

therefore, not only that Creeds are *unnecessary*, but that they are *absolutely injurious to the Church.*" (*The Pulpit and People*, p. 112.)

The Bishop of Oxford, in his *History of the American Church*, speaking of the influence of the Church upon the Sects,\* says:—"Greatly is such an influence needed by these bodies. Abundant as some of them have no doubt been in faith and good works, yet, *taken as a whole, they signally illustrate the absurdities and degradation to which religious license, unlimited by fixed forms of belief, is ever prone to run.* The rise and progress of Mormonism is a startling fact in the religious history of man: and the same features, though less broadly marked, may be traced in many other quarters. Religion has always exhibited a tendency to wear out within a few generations, where it has not been kept fixed and permanent by the external framework at first appointed by the Lord."

And the Rev. Thomas Scott, of Aston Sandford, strikingly confirms this in the following passage:—

"This is the natural progress of unhumbléd reason; [from the Catholic doctrine of the Church to Arianism:] from Arianism to Socinianism; from Socinianism to Deism; and thence to Atheism. Many and awful have been the examples of reasoning and learned men, who, under the name of Philosophers, arrogating to themselves the prerogative of superior discernment, [shewn by their rejection of Creeds, &c.,] have manifested the propriety with which they claimed this preeminence, by treading this down-hill road, almost, if not quite, to the very bottom." (*Force of Truth*, 7th ed. p. 47.)

"When they assert that you are to *judge for yourselves*," says Jones of Nayland, "they must mean, either that you are to judge of truth *by its proper evidence*, or that, by a certain prerogative of conscience, you are to *guess* for yourselves what is right or wrong, without any evidence at all. If only the *former* of these senses is intended, they say no more than we all say, and what the Church hath said ever since the Reformation. If the *latter* is also allowed,

\* The Rev. J. C. Richmond, of Rhode Island, United States, speaking at a recent meeting held at Bognor (Sussex) in aid of the Propagation of the Gospel Society, "Contrasted the peace and unity that reigned within the bosom of that Church [the Reformed Catholic,] with the warning spectacle presented by the *eighty-three* discordant Sects, which had sprung in a few years from the religious society established by the stern, conscientious (?) but erring counsels of the Pilgrim Fathers!"

and unlearned people have a right to follow their conscience (*i. e.* their *inclination*) without any evidence, or with some false and partial representation of it ; then it will follow, that the difference between good and evil is not real, but imaginary ; that truth and falsehood, like temporary fashions, are not the objects of *reason*, but of *fancy* : which doctrines, if admitted in their full latitude, would turn all reason and religion upside down ;—*and I think they have done it in part already.*" (*Letter to the Common People*, § 3.)

And again :—"As to this affair of *choosing*, especially in matters of religion, there are strange examples of human perverseness and wickedness. How often did the people choose new gods ! *Heresy* is so called, because it is a doctrine which a man doth not *receive*, but *choose* for himself ; and if his choice is of *right*, there can be no such thing as heresy in the world. But heresy is reckoned among the 'works of the flesh' ; and they that 'heap up teachers to themselves,' are said to do it 'of their own lusts.' Thus every case becomes desperate : for lust, being an irrational, brutal principle, hears no reason ; and nothing but disorder and confusion can follow, when this principle takes the lead in religion. When men 'took wives of such as they chose,' and had no rule but this rule of *choice*, the earth was soon 'filled with violence' : and if men may take what they choose in religion, sects and divisions, strife and envying, rebellion and sacrilege, without end, must be the consequence : and so it is already recorded in the annals of this Kingdom." (*Short View*, &c. *vid.* *Scholar Armed*, vol. 2, p. 63 and 208.)

"And so we come to the second extreme mentioned ; under which, as an Angel of light,\* Satan more directly strikes at the practice of religion ; and that is Enthusiasm ; a thing not more detestable in its effects, than plausible in its occasion. For men being enraged at the magisterial imposing of traditions upon them, as a rule of faith equal to the written Word ; and being commanded withal to submit their reason to the cheat of an infallible interpreter, they too naturally

\* "How many thousand souls," exclaims Bishop Hall, "are betrayed by the abuse of that word (judgment), whose use is sovereign and saving ! *No Devil is so dangerous as the Religious Devil.*" (*Contemplations*, N. T. ii. 3.)

St. Matt. iv. 6, is a curious instance of the exercise of private judgment in the interpretation of Scripture, and of the perverse way in which any passage may be wrested to suit a purpose, when the testimony of Antiquity as to its real meaning is set aside.



struck off to this extreme, to slight and lay aside the judgment of all antiquity, and so to adhere only to the bare letter of the Scripture. And then, both to secure and authorize their errors, they made their own *reason*, or rather, *humour*, (first surnaming it the Spirit) the infallible, unappealable judge of all that was delivered in the written Word. And now, upon these terms, what could keep a man so disposed from coming over to Socinianism? Since *the prime art and engine made use of by Socinus himself for the venting of all his abominations, was a professed defiance of the judgment of all antiquity in matters of religion!*\* And what likewise could hinder a man, (if his temper inclined that way) from taking up in Anabaptism, where he could neither find any clear precept for Infant baptism, nor express instance of it in Scripture, but only probable inferences from thence, and remote consequences; all of them perhaps too little, without the universal tradition of the Church, to found the necessity of perpetuity of such a practice upon?" (South on 2 Cor. xi. 14.)

"But a still more serious consequence," writes Bishop Jebb, "may be dreaded from this principle [of explaining those parts of Holy Scripture which appear more obscure, by those which are manifest and clear.] The clearer passages of Scripture will, in general, be those which recognize principles deducible from Nature and Providence, without the aid of revelation; and, by parity of reason, the obscurer passages will commonly be those in which pure matter of revelation is promulgated. If, therefore, it be adopted as the leading principle of interpretation, that the sense of this latter class of passages should be settled or limited by the sense of the former class, it may be reckoned upon, that through the continual application of this rule, the appropriate and peculiar truths of Revelation will gradually be absorbed in mere natural verities. This result appears inevitable. For so long as there are any plainer passages to be resorted to, these, according to the rule, must be the standard for explaining any that are less plain: consequently, those passages, than which nothing can be plainer, must eventually be regarded as the virtual compendium of all; that is, in other words, *the lowest level that can be found, is as much as possible to be made the level of the whole.*

\* "The Puritan would be judged by the Word of God. If he would speak clearly, he means *himself*; but he is ashamed to say so: and he would have me believe him before a whole Church that has read the Word of God as well as he!" (Selden, *Table Talk.*)

"Such were the consequences that might naturally have been apprehended from the adoption of this levelling principle. The question may now be asked, Have not these consequences been actually realized? Is it not but too certain, that a diminishing scale of interpretation detracts from the fulness of Christian belief? And that, where the less appropriate and peculiar parts of Revelation are made the limits of all the rest, the system commonly terminates in Socinianism; perhaps in something, if possible, more removed from the semblance of Christianity? *Is it not a striking fact, that every reformed Church with which we are acquainted, except our own, has been more or less rapidly verging towards Socinianism? And may it not be added, that the line of movement has been critically that of resorting determinately to the plainest passages as the only key to the certain meaning of the whole?\**" The Church of England alone appears to have escaped this warping influence; and her exemption is clearly attributable to her *combining that study of the sacred word, which she recommends to all her capable members, with a reverent attention to Catholic consent*; such an attention as aids the true sons of our Church, in understanding what is within their comprehension, and disposes them to submit, where the subject clearly lies beyond the reach of their mental faculties," (*Peculiar Character of the Church of England, vid. Pastoral Instructions, p. 273.*)

"An address, put forth by certain Socinians, dated June of the present year, says, that 'their tenets are the results, in modern times, of fidelity to the following principles:—*the duty of free inquiry*;

\* This is simply the "Bible only" theory.—Mr. Newman, in his *Romanism and Popular Protestantism*, has shewn clearly that the discrepancies which exist between the "Ancient Authors" of the Church, as well as any *peculiar* opinions that they may have entertained, "*really arose from the circumstance of either going solely by Scripture, or with but scanty and insufficient guidance from Tradition.*" (Lecture 7, p. 208.) And Mr. Palmer, in his masterly *Treatise on the Church*, points out that on this "Bible only" theory, *the Bible itself falls to the ground*; since it is not on the testimony of the *Bible*, but of *Tradition*, that we first receive it as the Word of God, the very Word that was once and once for all delivered to the Saints. (*Vid. Hooker, iii. 8, § 14.*) Accordingly, Atheists have turned the "Protestant" disparagement of the Fathers to their own purposes:—In Mr. Palmer's words, "*Chillingworth's rash and unguarded assertion to this effect, is employed by the infidel Tindal, to shew that there is no certainty in Revelation.*" (Pt. 3, cap: 3, vol. 2, p. 42, *note.*)

*the right of private judgment ; and the sufficiency of Scripture, unsupported by Creeds, confessions of faith, or religious articles :* And boastingly adds, that ‘nearly every congregation of Presbyterian foundation in England has arrived at the same views, through adoption of the same principles.’” (*Plain Words to Plain People*, p. 22, Burns, London, 1844.)

“The Schools of Dissent also soon became schools of *unbelief*. This disposition is the natural consequence of those systems which call upon every man to form his own judgment upon points of Faith, without respect to the authority of other ages or of wiser minds, without reference to his own ignorance or his own incapacity : which leave *humility* out of the essentials of the Christian character, and when they pretend to erect their superstructure of rational belief, build upon the shifting sands of vanity and self-conceit.” (*Southey, Life of Wesley*, cap. 9.)

“I cannot help here remarking,” says Mr. Barter, on the *singular self-delusion*, and the strange perversion of words, with which people of this kind sometimes talk of ‘deriving their religion solely from Scripture,’ and ‘shaking off the trammels of human authority ;’ for by this language, all that they usually mean is, that *they have separated themselves from the Catholic Faith*,—the faith of so many ages, Churches, and Martyrs—to *throw themselves into a religious system which their own private judgment never dreamt of extracting from Scripture, but has accepted complete from the hands of its modern founders*. There is something comical to the unconcerned spectator, but most melancholy and instructive to the humble Christian, in the self-complacency with which they wear the badge, repeat the watchword, submit to the yoke and narrow dicta of a party, and then, while they declare all Catholic Christendom to be in bondage, assume for themselves, the most perfect state of Scriptural liberty ! They are not original innovators in religion, but merely imitators of those who are. *And it is curious to see people, who proudly assert the right of private judgment in opposition to the authority of the Christian Priesthood, echoing with unconscious servility the shallow tenets of a popular preacher, or of him who writes the leading article in some religious periodical*. And as the hay and stubble of human devices are more acceptable to fallen man than the truth as it is in Christ, the advance in error is generally sure, For there is a

law of moral progress, by which the *negation* succeeds to the *perversion* of truth, and the end of this lawless course is often complete infidelity." (*Gainsaying of Core*, p. 61.)

"We may gather from hence, that Infidelity is the fruit of a self-sufficient rebellious spirit ; which, though it may be fostered more or less by accidental circumstances, will always find a soil in a state of preparation for the reception of its seed, wherever the wholesome authoritative teaching of the Church is advisedly rejected, as the divinely appointed corrective of the wild theories of human invention ; or wherever the pure truths of religion are concealed beneath a mass of accumulated error. To put a stop to the principle, which is the source of infidel opinions, it is requisite that 'the truth' should be taught, and taught by 'one having authority,' that is the One, Holy, Catholic Church." (Fulford's *Sermons*, pref. p. 35.)

In fine, hear Bishop Hall :—"The only way to peace and truth is *true humility* ; which will teach us to think meanly of our own abilities—to be diffident of our own apprehensions and judgments—to ascribe much to the reverend antiquity, greater sanctity, and deeper insight, of our revered predecessors. This only will keep us in the beaten road, without all extravagant deviations into untrodden bye paths."

3. The natural consequence of this indulgence of "private judgment," is *false doctrine*, by which, Dissent greatly promotes the spread of Atheism.

"In the meanwhile Enthusiasm fills the Conventicle and empties the Church : silly people dance after its pipe, and are lured by it from their lawful orthodox teachers, to run they know not whither, to hear they know not whom, and to learn they know not what." (Bp. Bull, on 2 Tim. iv. 13, *Sermons*, p. 190.)

Bishop Burnet, in his *History of the Reformation*, says it was its greatest scandal that "some built so much on the received opinion of Predestination, that they thought they *might live as they pleased*: since nothing could resist an *absolute decree*: nor did those who had advanced that opinion know well how to hinder people from making such inferences from it : all they did, was to warn them not to pry too much into these secrets. *But if the opinion was true, there was no need of much prying to make such conclusions from it.*" This opinion, however, was not of home growth—it was not the opinion

of our Reformers—it was imported from abroad. (*Gainsaying of Core*, p. 149.)

“I grew acquainted,” says John Wesley, “with the mystic writers,\* whose noble descriptions of union with God, and *internal religion*, made every thing else appear mean, flat, and insipid. But in truth they made *good works* appear so too. Yea, and faith itself, and what not. They gave me an entire new view of religion, nothing like any I had before. But alas ! *it was nothing like that religion which Christ and His Apostles loved and taught.*” (*Life* by Southey, ch. 3.)

In the same work (vol. 1, *Notes*.) Southey introduces a strikingly illustrative passage from a “*Dialogue*” by Sir William Barlowe :—

“A certayn companion of these sectes ..... in excusynge hys faut, he sayde, that ‘God pryncypally accepted the mekeness of the hart and inward Christen maners ;’ which I beleve were *so inward* in hym, that *seldome he shewed any of them outwardlie.*” †

And again :—John Wesley says, “I have not yet met a *Papist* in this Kingdom, who would tell me to my face that *all but themselves must be damned* ; but I have seen *Seceders* enough who make no scruple to affirm, that *nons but themselves could be saved* !” ‡ (*Life*, vol 2, ch. 22.)

\* The reader need scarcely, perhaps, be reminded, that these “mystic writers” were not *Churchmen*.

† “Religion, if confined to the heart, is not so much entertained, as imprisoned ; that indeed is to be its *fountain*, but not its *channel*. The water arises in one place, but it streams in another, and *fountains would not be so much valued if they did not produce rivers.*” (South, Sermon on S. Matt. vii. 26.)

‡ “I am sure,” says Mr. Barter, “that every honest ‘*Evangelical*’ who understands his own creed, will allow this to be a fair statement of it ; [viz., that salvation, without any reference whatever to repentance or faith, is instantaneously given to some, and denied to others, by God’s irreversible decree.] But should he hesitate to do so, I would ask him what meaning short of this, he attaches to the *distinguishing grace of God*, a gainsaying expression which is frequently used and always implied in the ‘*Evangelical*’ sermons and tracts of the present hour ? I call it a *gainsaying* expression, because, in common with many such unscriptural phrases, it does away with the idea of our deriving any peculiar benefit from Church membership, from adherence to any ordinance, or, indeed, from keeping any commandment of our God.” (*Gainsaying of Core*, p. 149)

It is this “tradition of men” that makes *Evangelicals* so blind to the true doctrine of Baptism, and urges them to adopt such un-evangelical devices to get rid of the plain meaning of our Church formularies ; declaring that *all children* cannot possibly be “by

And as these false doctrines of *Particular Redemption*, *Personal Election*, *Final Perseverance*, *Assurance*, &c., &c., human traditions which all hang together, are fruitful sources of Antinomianism, through making men over bold,—so is that other (truly a “doctrine of devils”) *Reprobation*, closely connected with the former, which must of necessity “thrust men either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.” Volumes could not put this in a clearer light than is done in the following passage :—

“What (asks Whitefield,) is there in *Reprobation* so horrid?—That question (Southey replies) might easily have been answered. (Ps. 145, v. 9.) The doctrine implies that an Almighty and All-wise Creator has called into existence the greater part of the human race, to the end that after a short, sinful, and miserable life, they should pass into an eternity of inconceivable torments, it being the pleasure of their Creator that they should *not be able to obey* His commands, *and yet incur* the penalty of everlasting damnation for *disobedience*! In the words of one of the most strenuous advocates of the doctrine, ‘The sum of all is this : one in twenty (suppose) of mankind are *elected*; nineteen in twenty are *reprobated*. *The elect shall be saved, do what they will; the reprobate shall be damned, do what they can.*’ This is the doctrine of Calvinism, for which, *Diabolism* would be a better name : and in the worst and bloodiest idolatry that ever defiled the earth, there is nothing so horrid, so monstrous, so impious, as this.”\* (*Life of Wesley*, ch. 11.)

Archbishop Magee, in his Work *On the Atonement*, (vol. i. p. 159.) gives a curious instance of the exercise of this “private judgment,” and its results, in the *improved* Liturgy of Wesley, who “mutilated above 60 of the Psalms, discarded 34 others, and newly rendered

Baptism regenerate,” *because upon all* is not wrought that “prevenient act of distinguishing grace,” which *their* tradition says is absolutely necessary in order that any child may be fitted for the beneficial reception of this Holy Sacrament.

\* Modern Dissenters and their “Evangelical” friends may possibly dilute such *strong* doctrine as this ; but the best that can be said of it *even then* is, that it is a “fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.”

many of the remainder. Of the Psalms which he has discarded, six at least are *admitted to be eminently prophetic of our Saviour*—of His Incarnation, His Sufferings, and His Ascension ; while the reason assigned for their expurgation is, their being *improper for the mouth of a Christian congregation !* But this is not all. *The two Creeds the Nicene and Athanasian, are totally discarded.. ..* The general character of the rejected Articles and Psalms will pretty clearly establish what has been alleged as to the nature of the opinions which Mr. Wesley and his followers maintain, or at least, of the doctrines which they reject. The 18th Article, which pronounces, that ‘eternal salvation is to be obtained only by the name of Christ ;’ and the 15th, which asserts, that ‘Christ alone was without sin,’ are two of those which the founder of Methodism has declared to be unfit objects of a Christian’s belief ! *Thus it appears that the Socinian is not the only Sectary that would degrade the dignity of Christ.*” (*Vid. Marshall’s Notes, &c., p. 455.*)

One considerable cause of the great spread of false doctrine, is the *Voluntary System*, as it is most absurdly called by Dissenters ; according to which, the preacher is entirely dependant upon the congregation for his support, and is in consequence *involuntarily* obliged to pander to their depraved taste, lest he should lose his bread. “Thus religion becomes a trade, and the house of prayer a market-place. Wherever the preacher is thrown upon the favour of the hearers, whether by others or by himself, whether for livelihood or fame, then he is brought into the imminent peril of being tempted, like Balaam, to adulterate the pure Word of God for the sake of traffic.” (Rev. R. W. Evans’ *Scripture Biography, Balaam.*)

4. Satan’s cause is much advanced by the way in which *extempore Praying and Preaching* are cried up, to the disparagement of all else, and, among Dissenters, insisted on as absolutely necessary to the purity of the doctrine delivered.\* For when men are put to their wits’ end for mere

\* “A second principle, by which in all likelihood the Devil may and will (as opportunity serves) impose upon the Church, is by opposing the power of godliness irreconcilably to all forms. And what is this, but in another instance to confront subordinates and to destroy the body, because the soul can subsist without it? But thus to sequester the divine worship from all external assistances, that by this means, forsooth, it may become wholly mental, and all spirit, is no doubt a notable fetch of the Devil,

language, their *chief* thought is to keep on speaking,—*anything* rather than come to an awkward stand still,—and the cleverest not unfrequently say things under these circumstances, which they would be heartily ashamed to see in print as their own: while *doctrine* is of course in such a case decidedly a secondary consideration. Extempore *Praying*, as if *by the Spirit*, is the merest cheat in the world, since it is but using “*set forms disorderly set* ;” “and the very persons who use them most variously and most artificially, cannot but know them to be so.” “And why may not the like be affirmed of *Extempore Preaching*, which has so near an affinity with the other? Is not this also, at the bottom, only a more crafty management of the same phrases and observations, the same doctrines and applications, which they had before provided, and composed, and reserved in their memories?”

“I have detained you the longer on this argument, because I am perfectly convinced that although one or two preachers in an age, or perhaps some few more, men of extraordinary parts, assurance of mind and volubility of tongue, may, by long use, make a remarkable blaze, for a time, in this sudden, unstudied way; yet, if it should ever become the general custom of the whole English Clergy, it would produce little more than ignorance and confidence in many of our preachers, and tempt many of the laity, who presume themselves to be equally gifted, to think they had an equal right to the ministry.”\*

This is the great evil to be dreaded. Extemporizing is

who, we know, is *all spirit himself*, but never the less a devil for being so. On the contrary, we have rather cause to fear, that in the strength of this pretence, the *worship* of Christ may be treated as *Christ himself* once was, i. e. *first stripped and then crucified*. For would you know what the devil drives at in all this seemingly seraphic plea? Why, *first* he pleads that a *set Service*, or Liturgy, for Divine Worship is superstition and formality; and *then*, that *Churches and a Ministry* are so too; and *lastly*, that the very *letter of the Scripture* is but mere form, (if so much,) and accordingly to be laid aside, as in Familism and Quakerism we have shewn it actually is.” (South, on 2 Cor. xi. 14.)

\* See the Bishop of Rochester's *Discourse to his Clergy*, 1695, in the “Clergyman's Instructor,” (ed. 5, p. 256): in which he goes on to say, and truly, that “the more advised and modest, the more deliberate and prepared, the preacher is, the better he is furnished, by God's grace, to deliver effectually our Church's solid sense, its fixed precepts, its unalterable doctrines. Our Church pretends not to enter into men's judgments merely by the affections; much less, by the passions to overthrow their judgments. The door which that strives first to open, is of the *understanding and conscience*: it is content, if by *them* a passage shall be made into the *affections*.”



bad enough in the hands of educated and clever men; but what must it be when taken up by ignorant persons among the Laity, who are thus tempted to intrude into the Priest's office for the sake of displaying their fancied *gifts*, and led to suppose, that to be able to "bawl and rant" is the chief if not the only, requisite for a due performance of the Ministerial office; "of which sort we have multitudes in this kingdom at this time, and it is to be feared they are increasing." Certainly they are not *decreasing*: and the future consequences of such a state of things can only be conjectured from the history of the past.

"Alas! my Lords," complains Bishop Hall, "I beseech you to consider what it is,—that there should be in London, and the suburbs and liberties, no fewer than *four-score* congregations of several sectaries, as I have been too credibly informed, instructed by guides fit for them—Cobblers, Tailors, Felt-makers, and such like trash—which are all taught to spit in the face of their Mother, the Church of England, and to defy and revile her government. From hence have issued those dangerous assaults of our Church governors; from hence, that inundation of base and scurrilous libels and pamphlets, wherewith we have of late been overborne." (*Speech in the House of Lords, vid. "Lacrymæ Ecclesiæ,"* p. 302.)

And South;—"The offices of the Church were as prostitute as her revenues; every one would be a labourer in that field, from whence they expected so fair a harvest: here a Brewer,\* here a Cobbler, there a Butcher—a fair translation from the killing of one flock to the feeding of another." (*Sermon, on Jerem. xv. 20.*)

We may well imagine, therefore, why it was that "in the Parliament, 1653, it being put to the vote, whether they should support and encourage a *godly* and *learned* ministry, the latter word was rejected, and the vote passed for a *godly* and *faithful* ministry." (South, on S. Matt. x. 33.)

Bishop Bull thus speaks of their *gift of Prayer*:—"Set Forms are useful and necessary to obviate and prevent extravagant levities, or worse impieties, in the public worship. If the prayers of the Church were left to the private conceptions or extemporary effusions

\* *Vid.* 1 Kings xiii. 33, 34. Ezek. xlv. 6—9.

of every Minister of the Church, what a lamentable worship and service of God should we have in many congregations ! We had sad experience of this in those days when our Liturgy was laid aside ; what *impertinencies*, what *tautologies*, what *bold and familiar addresses*\* to the Divine Majesty ! What *saucy expostulations* with Almighty God ! yea, what *blasphemies* were heard in the houses of God from the men of those times !—And it is observable, that those impertinencies, yea and impieties, were incident, *not only to the meaner sort* of the dissenters from our Liturgy, *but even to the principal men and chief leaders* among them ; of which I could give you some sad instances, but that I delight not to rake in that dunghill. Indeed the public prayers were in those days† in many places so absurd and ridiculous, that by them religion itself was exposed to the scorn and contempt of the irreligious. *And I am apt to think that from hence as one main cause, first proceeded that irreligion and Atheism which hath since overspread our sinful nation.* For Enthusiasm commonly leads the way to Atheism, and a fanatic religion too often ends at last in no religion.” (*Sermons*, p. 249.)

But little, if at all, better, was their *Preaching*. “Let a man preach without authority, and without book, and make show as if he did it extempore, and by the sudden suggestion of the Spirit, and he shall be cried up by the vulgar, though he deliver the plainest nonsense.....Some of them do in their profession renounce, and in their practice too much neglect, reading and study, as sufficiently appears by their fulsome repetitions, impertinence, nonsense, and, too often, heresies and blasphemies, in their discourses.” (*Ibid.* p. 191.)

“Among those of the late reforming age,” writes South, “all learning was utterly cried down. So that with them the best preachers were such as could not read, and the ablest divines such as could not write.‡ In all their preachments they so highly pretended to the Spirit, that they could hardly so much as spell the letter. To be

\* This made Selden sadly and bitterly remark “we take care what we speak to *men*; but to *God* we may say anything.” (*Table Talk.*)

† What are they in *these* days of enlightenment among the Dissenters in more than “many places”?

‡ How exactly does this describe the state of things among the majority of modern sects ! With far too many of their *teachers* (!) it is as with *Mauworn* in Bickerstaff’s Comedy of *The Hypocrite*, who acknowledges candidly, “I preach extrumpetry, because I can’t write.”

blind was with them the proper qualification of a Spiritual guide ; and to be *book-learned*, as they called it, and to be *irreligious*, were almost terms convertible. None were thought fit for the Ministry but tradesmen and mechanics, because none else were allowed to have the Spirit. Those only were accounted like S. Paul, who could work with their hands, and in a literal sense, drive the nail home, and be able to make a pulpit before they preached in it." (Serm. on 1 Cor. xii. 4.)

"After all, I cannot but believe that it is the bewitching *easiness* of the latter way (extempore) which chiefly sanctifies and endears it to the practice of these men ; and I hope it will not be offensive to the auditory, if, to release it (could I be so happy) from suffering by such stuff for the future, I venture upon some short description of it, and it is briefly thus :—First of all they seize upon some text, from whence they draw something, which they call a doctrine ; and well may it be said to be *drawn* from the words, forasmuch as it seldom naturally flows or results from them. In the next place, being thus provided, they branch it into several heads, perhaps twenty or thirty, or upwards. Whereupon for the prosecution of these, they repair to some trusty Concordance, which never fails them, and by the help of that, they range six or seven Scriptures under each head ; which Scriptures they prosecute one by one, first amplifying and enlarging upon one, for some considerable time, till they have spoiled it, and then that being done, they pass to another, which in its turn suffers accordingly. And these impertinent and unpremeditated enlargements they look upon as the motions and breathings of the Spirit, and therefore much beyond *those carnal ordinances of sense and reason*, supported by industry and study : and this they call a *saving way* of preaching, as it must be confessed to be a way to *save much labour*, and nothing else that I know of. But how men should thus come to make the Salvation of an immortal soul such a slight, extemporary business, I must profess I cannot understand ; and would gladly know upon whose example they ground this way of preaching : not upon that of the Apostles, I am sure." (*Ibid.* Serm. on S. Matt. xiii. 52.)

"A third sort of men there is, though not descended from the 'reformers,' yet in part raised and greatly strengthened by them, viz., the cursed crew of *atheists*. This is a sort most damnable, and yet, by the general suspicion of the world at this day, most common. The causes of it, which are in the parties themselves, although you

handle in the beginning of the fifth book, yet here again they may be touched : but the occasions of *help* and *furtherance*, which by the reformers have been yielded unto them, are, as I conceive two—*senseless preaching*, and *disgracing of the ministry* ; for how should not men dare to impugn that, which neither by force of reason nor by authority of persons is maintained ?” (G. Cranmer’s *Letter to Hooker*. Walton’s Lives.)

“Such coarse, rude, and nasty treatment of God, as they (dis-senters) call *devotion* ; as in itself it is the highest affront to the Divine Majesty, so has it contributed in a very great measure to that wild Atheism which has always attended these sort of inspirations ; it seeming to many, more reasonable to worship no God at all, than to set up one on purpose to ridicule Him.” (Leslie’s *Discourse on the qualifications for the right administering of the Sacraments*. Scholar Armed.)

The Bishop of Oxford speaks of the “revivals” and other fanatic practices of the American sects, whereby he says religion is in danger of being “disgraced and trodden down, as in some parts of New England it was done eighty years ago, when laymen and women, Indians and negroes, male and female, preached and prayed and exhorted, until confusion itself became confounded.” “This will unavoidably produce Infidels, Scoffers, Unitarians, and Universalists, on every side, increasing the resistance seven-fold to Evangelical doctrine.” (*Gainsaying of Core*, p. 141.)

“When our Saviour was on earth,” says Bishop Heber, “and in great humility conversant with mankind ; when He sat at table, and washed the feet, and healed the diseases, of His people, yet did not His disciples give Him any more familiar title than Master or Lord : and now at the right hand of His Father’s Majesty shall we address Him with ditties of embraces and passion, which it would be disgraceful for an earthly sovereign to endure ? Such expressions, it is said, are taken from Scripture ; but even if the original application were clearly and unequivocally ascertained, yet though the collective Christian Church may be very properly personified as the Spouse of Christ, an application of such language to Christian believers is as dangerous as it is absurd and unauthorized. Nor is it going too far to assert, that *the brutalities of a common swearer can hardly bring Religion into greater contempt, or more scandalously profane*

*the Name, which is above every name in Heaven and Earth, than certain epithets applied to Christ in some of our popular collections of religious poetry.”\**

5. And if Dissenters are so unscrupulous as to meddling sacrilegiously with the Priest’s high Office, who can be surprised at their manifesting the same grossly irreverent spirit when dealing with other matters of sacred import, such as holy places,† &c., &c.?

“Thou that abhorrest idols, dost thou commit sacrilege?” (Rom. ii. 22.)

“The entrance and gate of Solomon’s temple was called Beautiful: the whole structure was a kind of representation of Heaven, in which, our Saviour tells us, there are many mansions. But behold! there are wiser, much wiser than Solomon amongst us, who will have it quite otherwise in the Christian Church. Nothing of order or distinction, nothing of splendour or of dress must be allowed of here. No, they are for “lying in the dust before God,” as their word is, and therefore will have nothing but dust and nastiness for the Church’s furniture. To attempt a confutation of such persons would be superfluous; and indeed I have no more to say for those who contend for such a sordid and mean condition of the Church, but that *in this they do not so much speak their devotion, as their education: it being generally found, that a slovenly way of breeding disposes men to a kind of slovenly religion.*”‡ South.

“The notion or persuasion,” says Dr. Bisse, “that there is no re-

\* “Evangelicals” must acknowledge that, equally with their *avowed* dissenting brethren, they are verily guilty concerning this matter. On many accounts, indeed, their conduct is very much more culpable, since they might and ought to know better, with the Prayer Book constantly before them.

† It is impossible here to do more than allude to the shocking Sacrilege committed in times past, under *pretence of purifying religion*, but *really*, in too many instances with the object of *enriching the “godly” desecrators*. It will be sufficient to call the reader’s attention to a passage from Adam’s *Divine Herball*, quoted by Southey in his *Life of Wesley* :—

“Well saith S. Augustine, ‘Multi in hac vitâ manducant, quod postea apud inferos digerent;’ *many devour that in this life, which they shall digest in Hell.*” (Prov. xx. 21.)

‡ “Evangelicals” might take a hint from this.

lative holiness in Churches, arising from their dedication unto God, no difference or respect of places with Him, that He is ever equally present in all places, wherever men assemble to call upon Him; this is a natural and necessary ground of a present indevotion, as well as of a final irreligion.....In the Great Rebellion this tenet first produced an universal schism: for what sin, said they, in forsaking the Church, seeing every place of worship is equal with God? This schism multiplied into enthusiasm; they came soon to worship in fields, even 'under every green tree.' And this enthusiasm as soon corrupted, and if I may so speak, mortified, into Atheism. Inasmuch, that from this universal liberty of worshipping as well as ministering by the People, it in a few years came to pass, that as the *Assembly* in their publick remonstrance (1654) complained;—"The people of the land were turned Sceptics, and Seekers, and Ranters, and Quakers, and what not; *falling and falling, till at last they grew openly prophane and profligate Atheists.*" And well they might; since the same fatal effect, the same principle is found to produce at this day. For whoso leaves the established Church upon this notion, that 'tis the same thing, as well accepted of God, if he goes to worship *anywhere*, is found after a few changes to go *nowhere*." (Serm. 3, on *Decency and Order in Public Worship*.)

"Men who have this false notion of the Purity of Religion [viz. that the fewer 'externals' the better] *distil it till it evaporates*; and all that is left is a dead and corrupt sediment.\* And here I have judged the following words of Sir Walter Rawleigh not unfit to be by me transcribed, and considered by all. 'The reverend care which Moses had in all that belonged even to the outward and least parts of the Tabernacle, Ark, and Sanctuary, is now so forgotten and cast away in this *superfine age*, by those of the Family, by the Anabaptist, Brownist, and other Sectaries, as all cost and care bestowed and had of the Church, wherein God is to be served and worshipped, is accounted a kind of Popery, and as proceeding from an idolatrous

\* Waterland observes that such persons closely resemble the old Epicureans (*Heathens*) of whom Cicero, (De Nat. Deor. i. 42,) wrote:—"Horum sententiæ omnium, non modò *Superstitionem* tollunt, in quâ inest timor inanis Deorum, sed etiam *Religionem*, quæ Deorum cultu pio continetur." (*Scripture Vindicated*, ii. 131.)

And Hooker:—"He that will take away extreme heat by setting the body in extremity of cold, shall undoubtedly remove the disease, *but together with it the diseased too.*" (*Eccles. Pol.* iv. 8.)

disposition ; insomuch as time would soon bring to pass, (if it were not resisted,) that God would be turned out of Churches into Barns.\* and from thence again into fields and mountains, and under the hedges ; and the Officers of the Ministry, (robbed of all dignity and respect,) be as contemptible as these places ; all order, discipline, and Church government, left to newness of opinion, and men's fancies. Yea, and soon after, as many kinds of religions would spring up as there are Parish Churches within England ; every contentious and ignorant person clothing his *Fancy* with the Spirit of God, and his *Imagination* with the Gift of Revelation;† *insomuch, as when the truth, which is but one, shall appear to the simple multitude no less*

\* "It must be confessed," says South, "that the *power of godliness*, so much and so often boasted of by some amongst us, has been a very plausible, well-sounding word ; and many a foul fact has been committed under the splendid cover of it. But it is now high time to redeem truth from the slavery and cheat of words ; and certainly that can never be imagined to be the spirit or power of godliness, which teaches either to rob or desert the Church, and shews itself in nothing but sacrilege and separation ; it being, no doubt, a very odd and strange sort of zeal for God's House, which eats it up ; and a fire much likelier to come from Hell than Heaven, which consumes the Altar itself." (Sermon on 2 Cor. xi. 14.)

† "Intolerable," exclaims Bishop Bull, "is the consequence of the error I am now reproving [*viz.* that men should trust to "the Spirit," rather than to deep study ;] for it directly tends to the perfect frenzy and madness of those who declaim against the nurseries of learning, the Universities themselves, as the nurseries of men that will by their *carnal reasoning and learning*, obstruct the advancement of the more spiritual Gospel. Alas ! what will this conceit bring men to at length, but barbarism and confusion ?" (Sermons, p. 191.)

Awful indeed would be the state of the country now, had this fanatical suggestion been carried out ! And deep gratitude do we owe to God for the merciful interposition which saved these noble foundations, when all else were so ruthlessly destroyed. "Liberals," who make a great *point* against Rome at popular meetings, about "the Church" consisting of Laity as well as Clergy, find it convenient to forget this, when, at equally popular exhibitions, they declaim against "the Church" for allowing Atheism to spread so widely in the large towns and manufacturing districts ; forgetting that it is the *Lay portion* of the Church that has crippled the whole body, by sacrilegiously plundering such a vast amount of her property in times past, and depriving her, besides, of many valuable aids which she would otherwise have possessed for the great work of Evangelisation. How very different might things have now been, if Bishop Latimer's earnest entreaty had been listened to, and "two or three Monasteries left in every shire, not to stand in monkery, but so as to be converted to preaching, study, and prayer !" (Blunt's *Reformation*, p. 151.)

*variable, than contrary to itself, the faith of men will soon after dye away by degrees, and all religion be held in scorn and contempt.*" (Archbishop Tenison, *London Cases*, p. 471.)

6. This last observation of the "Historian of the World," indicates another point, wherein Dissent greatly aids the Prince of Evil to subdue the earth, and bring it under the power of darkness.

Archbishop Laud "sadly lamented the condition of the Church of England, which had become like an oak cleft into shivers with wedges made out of its own body; and at every cleft, prophaneness and irreligion rushing in." (*Speech on the scaffold, vid. Life by Le Bas*, p. 320.)

"This separation from the Church," urges Dr. Calamy, "tends to the scandal of religion in general. It prejudiceth men against it as an uncertain thing, a matter of endless dispute and debate..... Thus our causeless separations and divisions open a wide door to Atheism, and all kind of prophaneness and irreligion. After this manner it was of old, and always will be; where there are *parties* in Religion, and one contends that their separation is lawful, and the other, that it is unlawful, the common people soon become doubtful and ready to forsake all religion." (*London Cases*, p. 219.)

"Let us lament the differences and divisions which expose the Christian religion to the scorn of its enemies. Infidels are delighted to see that Christians cannot understand one another: from thence they are ready to report, that there is no sense among them all, nor any reason in their religion; for that *if there were*, they would agree about it." (*Essay on the Church, vid. Scholar Armed*, vol. 2, p. 39.)

Accordingly, the Bishop of Madras, in a Charge not very long since delivered, relates a remark made to a Missionary by a shrewd Mahometan,—“First settle among yourselves what *is* the truth, and which of you *has* the truth, and then perhaps we will listen to you as its ministers:” and also the reply of a perplexed North American Indian to a Missionary in 1805,—“Brother, you say there is but one way to worship the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you all can read the Book?”

Such is the way in which Dissent hinders the accomplishment of our Lord's Prayer, “Thy Kingdom come!”



7. 'The last particular that shall be mentioned here, in which Satan uses Dissent for the advancement of his kingdom, is the *fanatic practices* that too many Schismatics indulge in.

"We could wish, our Brethren and their Lay-followers, by their uncouth and sometimes ridiculous behaviour, had not given profane persons too much advantage to play upon them, *and through their sides to wound even religion itself.*" (Bp. Sanderson, Serm. on Rom. xiv. 3, § 27.)

"Spotswood relates that one of the officers of state, perceiving the King (James) so vexed with the affairs of the Church, and the ministers (Presbyterian) so refractory and unwilling to be ruled, advised him to leave them to their own courses; saying that 'in a short time they would become so intolerable, as the people would chase them forth of the country.'—'True,' replied the King, 'if I were purposed to undo the Church and religion, I should think your counsel not ill; but my mind is to maintain both, therefore can I not suffer them to run into *these disorders that will make religion to be despised.*'" (Bp. Russell's *Hist. of Church in Scotland*, vol. 2, p. 22.)

Mr. Caswall, in his history of the American Church, states that the "enormous eccentricities of some sects have tended greatly to bring religion into contempt, and to strengthen the hands of Infidels." One of their grand pieces of fanatical display is the *Revival*, which is thus described. "A number of preachers assemble, and continue their ministrations for many days in succession, with the avowed object of getting up an excitement. A fever is produced in the public mind, which is mistaken for religious fervour. Women pray and exhort in public, persons under excitement are called forward to the "*anxious benches*" to make confession; the ordinary business of life is suspended, and a vain, irreverent, showy religion is encouraged.\*

\* "If all were preachers, who should govern? or rather indeed, who could be governed? If the body of the Church were all *ear*, men would be only *hearers* of the Word, and where would be the *doers*? For such, I am sure, we are most to seek for in our days, in which, sad experience shews that *hearing* of sermons has, with most, swallowed up and devoured the *practice* of them, and manifestly serves instead of it; rendering many zealots amongst us as really guilty of the superstition of resting in the bare *opus operatum* of this duty, as the Papists are or can be charged to be in any of their religious performances whatsoever. The Apostle justly reproaches such with *itching ears* (2 Tim. iv. 3.) *And I cannot see, but that the itch in the ear is as bad a distemper as in any other part of the body, and perhaps a worse.*" (South, on 1 Cor. xii. 4.)

The language of harsh denunciation is directed against all who disapprove of these irregularities ; reason is outraged, common sense shocked, and the Holy Spirit blasphemed." (*Ibid.* xviii. 324.)

*Milton*, after a trial of Presbyterianism, turned to Independency ; and, however it was with himself, he thus state the case with regard to others of that time :—

"Looking on the Churchmen [*i. e.* the Presbyterian usurpers of Church Livings,] whom they saw under subtile hypocrisy to have preached their own follies most of them, not the Gospel ; time-servers, covetous, illiterate, persecutors, not lovers of the truth ; *like in most things whereof they had accused their predecessors* ; looking on all this, the people which had been kept warm awhile by the counterfeit zeal of their pulpits, *after a false heat became more cold and obdurate than before* ;\* some turning to lewdness, some to flat Atheism, (being) put beside their old religion, and foully scandalized in what they expected should be new." (*Southey's Life of Wesley.* ch. 9.)

The picture thus given of SCHISM and its sad results, though confessedly only a very faint and imperfect representation of the reality, may nevertheless serve to convey a tolerably clear idea of the magnitude of the evil, as well as to induce, it is hoped, a religious dread of those uncatholic, anti-scriptural, Low-Church notions, from which it has been shewn that these results trace their origin. "From the facts which have been here collected, it is quite evident that no variety of position, though for awhile it might modify or even correct the views of the modern religionists, could long avail to conceal or counteract the real tendencies of their religious principles—In an empire, a province, or a republic ; in weakness or in power ; triumphant or tolerated, —the result has still been the same ; and the lapse of a few short years has in each case sufficed to demonstrate, that a *new Discipline generates a new Doctrine, a new Church requires a new Gospel, the enemies of the Bishops have proved*

\* The Bishop of Oxford in his *History of the Church in America*, notices "the excitements which sweep at times over the Sects, burning all to day with an intemperate heat, and leaving all behind them waste and bare."

*the enemies of Christ, and Schism has declined, by an unfailing law, to Heresy, Blasphemy, and Unbelief.\** (Marshall's *Notes, &c.*, p. 514.)

But awful as these things are, they will excite little or no surprize in the minds of those who remember, that

The FIRST DISSENTER was—the DEVIL;

The SECOND . . . . .CAIN!

The former, probably, rebelled against that command of the Almighty respecting His Well-beloved Son, “Worship Him, all ye gods,” (Ps. 97, v. 7, Heb. i. 6); and the latter, against some particular injunctions having reference to the kind of sacrifices required, as is expressed in the curious old Latin line.† which, read *forwards*,

“Sacrum pingue dabo, non macrum sacrificabo;”

well describes the reverent, humble, and obedient spirit of *Abel*; and *backwards*,

“Sacrificabo macrum, non dabo pingue sacrum;”

as vividly paints the proud, irreverent, and Schismatical temper of *Cain*.

But be this as it may, it is very evident that *Satan and Cain*, worthy co-partners, *were the first Dissenters*; resisting the ordinance of God, and presumptuously choosing to walk in the way which seemed right unto themselves, to do that which was right in their own eyes, rather than submit their proud will to God's just commands. And it is equally evident, that in the matter of Schism, all Dissenters “*are of*

\* The downward course is thus indicated by an old writer;—“From Pride to Schism, from Schism to Heresy, from Heresy to Hell!”

† *Vid. Selections from Gentleman's Magazine*, vol. 2. p. 161.

*Abel* says “I will not offer a *lean*, but a *fat*, sacrifice to God. *Cain*, just the reverse.

There are few such Anagrams as this. It will be observed that the line is in the one case an Hexameter, in the other, a Pentameter, and in both, Leonine.

‡ In the same Sermon, this fine old writer has a singular observation concerning the hatefulness of Schism, or Division, or Dissent, in the sight of Heaven: he says:—“The testimony, ‘that all He saw was good,’ God forbore in His *second day's work*, because the firmament was to *divide between waters and waters*: it was an emblem of division, of disunion.” p. 23.

*their Father;*" for, as Dr. Donne† remarks, (from S. Cyprian) "*Quod nascitur Dei est, quod mutatur Diaboli;* they take the pencil out of God's hand, who go about to mend any thing of His making:" (vol. iv. p. 26.) And Jones of Nayland:—"As Lucifer fell from Heaven for rebellion, all his children are impatient under authority; and in this capacity they are called sons of Belial, which means, that they can bear no superior. Patience, and obedience, and submission, are essential to the Christian character; but *resistance* is the *devil's doctrine*, and the world's practice." (*Essay on the Church*, ch. i. Scholar Armed, vol. 2, p. 16.)

In fine, there needs no more on this subject, than to transcribe the words of BAXTER, as given by Bishop Stillingfleet, in his *Unreasonableness of Separation*, p. 204, who remarks that "he quotes above 40 places of Scripture against Divisions and Separations, and saith;"—

"That the World, the Flesh, and the Devil, are the causes from whence they come; that they are as much the works of the flesh, as Adulteries, Fornications, &c.; that contentious dividers are carnal men, and have not the Spirit (S. Jude, v. 19); that *divisions* are the wounding, nay, the killing, of the Church, as much as lieth in the dividers; and that to reform the Church by dividing it, is no wiser than to cut out the liver, or spleen, or gall, to cleanse them from the filth that doth obstruct them and hinder them in their office; that divisions are the deformities of the Church, the lamentation of friends, and the scorn of enemies; the dishonour of Christ and the Gospel; the great hindrance of the conversion and salvation of the world, and of the edification of the members of the Church; that they fill the Church with sins of a most odious nature; they cherish *pride*, and *malice*, and *belying others* (the 3 great sins of the Devil,) as naturally as dead flesh breedeth worms. In a word, the Scripture telleth us, that 'where envying and strife is, *there* is confusion and every evil work.' And yet further, they are uneasie to the persons themselves and rob them of the sweetest part of religion; they *lead directly to Apostasie from the Faith*, and shake states and kingdoms, having a lamentable influence on the civil peace."

And again, he saith, "That Schism is a sin against so many, and

clear, and vehement words of the Holy Ghost, that it is utterly without excuse ; whoredoms, and treason, and perjury, are not oftener forbidden in the Gospel, than this ; that it is contrary to the very design of Christ in our redemption, which was, to reconcile us all to God, and to unite and centre us all in Him ; that it is contrary to the design of the Spirit of Grace, and to the very nature of Christianity itself ; that it is a sin against the nearest bonds of our highest relations to each other ; that it is either a dividing Christ, or robbing Him of a great part of His inheritance—and neither of these is a little sin ; that it is accompanied with self-ignorance, and pride, and great unthankfulness to God ; that Church dividers are the most successful servants of the Devil, being enemies to Christ in His family and livery,\* and that they serve the Devil more effectually than open enemies ; that Schism is a sin which contradicteth all God's ordinances and means of grace, which are purposely to procure and maintain the Unity of His Church ; that it is a sin against as great and lamentable experiences, as almost any sin can be ; and this is a heinous aggravation of it, that it is commonly justified and not repented of by those that commit it ; and it is yet the more heinous, that it is commonly fathered upon God. Lastly, that it is most unlike the heavenly state, and in some regard *worse than the kingdom of the Devil*, for he would not destroy it by dividing it against itself. —*Remember now, that Schism, and making parties and divisions in the Church, is not so small a sin as many take it for.*"

## IX.

The Latitudinarianism and Infidelity thus produced are turned to good account by Rome, who has at various times laboured to establish herself by the promotion of the very evils which she now finds ready to her hand.

Bishop Stillingfleet quotes a *Letter of Advice, by Seignior Ballarini, concerning the best way of managing the Popish interest in England upon His Majesty's Restauration* ; the third point in which is,—“To make it appear underhand, how near, the Doctrine,

\* “*Ecclesie nomine armamini, et contra Ecclesiam dimicatis !*” (*S. Augustine.*)

Worship, and Discipline, of the Church of England comes to us ; at how little distance their Common Prayer is from our Mass ; and that the wisest and ablest men of that way, are so moderate, that they would willingly come over to us, or at least, meet us half way ;— Hereby the more stayed men will become more odious, and *others will run out of all religion for fear of Popery.*" (*Unreasonableness, &c.*, Pref. p. 21.) And Dr. Wordsworth, in his *Letters to M. Gordon*, (vol i. p. 56) adduces the testimony of Tennemann, to the fact that Peter Huet, Bishop of Avranches, "employed *Scepticism* as a means of converting Protestants."\* In his book on the Imbecility of the Human Understanding, and in his Evangelical Demonstration, he commends the process of reasoning, which invalidates all philosophical principles previous to, or independent of, Revelation. Thus he prepared the way for the reception of a *living infallible guide*.† For how should Revelation be understood, since Reason is hopelessly incapable, unless some unerring Judge is always at hand ? Thus Rome rises on the ruins of Reason. The "Supremacy of *Faith*," is in fact the Supremacy of the *Pope*.

"Tis most certain," says Dr. Bentley, in his Work *On Freethinking*, p. 111, "that to propagate Atheism in Protestant countries has been a method prescribed and made use of by Popish emissaries.. ..... Infidelity and indifference to religion must needs pave a way for Popery ; while zeal and flame are all on one side, and coldness and mere ice on the other." (*Ibid.* Letter 2, p. 58.)

A truer exposition, probably, than this which Dr. Bentley gives, of the reason why Rome gains ground where Latitudinarian and Atheistic principles prevail, is furnished by Bishop Bull, in the following passage :—

\* "Popery persecutes the truth; therefore Protestant blasphemy must escape without censure: than which there can be no greater scandal to the Protestant profession, nor greater matter of triumph to the Papists, who *wish to see all Protestants go a round-about way, through Socinianism, into Popery.*" (*Scholar Armed*, vol. 2, p. 90.) And Milner (Romanist) says; "It is an incontestable fact, that Bishop Hoadly (Socinian) has surrendered a great part of the leading points of controversy, which the 'Catholic' authors of the two preceding centuries had loaded the shelves of libraries in endeavouring to prove. Your most learned and able writers have seen and lamented the event." (*Vid. Palmer's Treatise on the Church*, vol. 2, p. 209.)

† "It is well known that the Jesuits, who were favoured by Huet, have employed this method to lead Protestants into the Romish Communion." (*Mosheim*, Cent. 17.)

"It is no wonder so many vicious persons, especially when they come to die, turn Papists, and no visitants are so welcome to them as the Roman Confessors. They find them very easy and comfortable doctors for men in their desperate case, and admire their rare invention, who have found out a shorter way to Heaven, and a readier one to escape hell and damnation, than the Scriptures ever discovered, or *their former Ministers of the Church of England, following the guidance of the Scriptures, durst warrant to them.*" (Serm. p. 9.)

At all events, the fact is as above stated; and Dr. Wordsworth gives a striking illustration of it in the same work:—

"By your *Charte* of 1830, France ceased to have a *national religion*. She then thought fit to *suppress* the article of the *Charte* of 1814, which declared that she had a 'religion de l'Etat.' By the same *Charte* of 1830, she gave endowments to *various forms* of Christianity, and in 1831, she *extended them to Judaism!* Let us mark the consequences of these unhappy acts. She did not, it is true, directly deprive the crown of its supremacy, but she did virtually; she paralyzed the *exercise* of it. The *Charte* *robbed the crown of its Creed*; it divested the Monarch of his religious character; it took from beneath his throne its only true support—Christianity. *Before* 1830, the language in France was, 'Le Roi ne tient sa couronne que de Dieu et de son épée;' but *now* (1845) it is, 'Il ne tient sa couronne que de la *Révolution*, fille de la Philosophie.' The State by endowing *all* religions does in fact endow *none*. It endows religious *indifference*. It has estranged the Church from the Throne, and placed it at the feet of the Pope. By the *Charte* of 1830, France *intended* to establish the Sovereignty of the *People*, but the event has shewn that she advanced that of the *Pope*. *No Bull which ever issued from the Roman Vatican in the days of Hildebrand, has done so much for the Papal power in France, as the popular Charte of 1830, which decreed the equality of all religions.*" (Letter 13, p. 319.)

And again:—"The real gainer by this extinction of the Gallican Church as a National Establishment, is *Rome*; although that destruction was brought about by principles hostile to Rome and to Christianity in general." (*Diary in France*, p.p. 15 and 151.)

And if we turn to our own country, we find that the great-

est advantages which Rome has gained, have accrued to her through the instrumentality of "Liberal" or Latitudinarian Ministries, which during their brief tenure of office, have on one pretext or another, made such concessions, both in word and deed, as no true Churchman could possibly have ever suggested or consented to.\*

## X.

And now, there can be little difficulty in deciding as to the comparative "danger" of Doctrine and Practice strictly conformed to the High Standard of the Church, and that *Low* perversion of the Gospel—so falsely and presumptuously styled "Evangelicalism"—which prevails in the present day. The *vicious extreme* of High-Church principles most certainly is Popery: but, as certainly, the extreme of Low-Church principles is *Socinianism, if not open Infidelity*, as has been abundantly proved in the foregoing pages: and no one it is presumed, will deny that it is at any rate better to believe *too much* than *too little*—better to be even Papistically superstitious than Atheistically unbelieving; as Hooker has observed, "Being of two evils to choose the less, we hold it better that the friends and favourers of the Church of Rome should be in some kind of hope to have a corrupt religion restored, than both we and they conceive just fear, lest, under colour of rooting out Popery, the most effectual means to bear up the state of religion be removed, and so a way made either for Paganism or for extreme barbarity to enter," (iv. 9, § 8.) But there is a striking difference between the two systems, viz., that whereas the *natural tendency and almost inevitable result* of Low-Church principles

\* Dr. Fausset, in his *Sermon on the Revival of Popery*, quotes a Letter from the schismatical Romish Bishop Mc. Hale, exulting in the destruction of the 10 Irish Bishops, which a *liberal* Parliament swept away.



is Socinianism or Atheism, there is *no necessary connection whatever* between High-Church principles and Popery. And for this reason; that the former does *not*, while the latter *does, defer to Authority*; the former insisting mainly on the right of individual private judgment, the latter on "strict conformity to the rules and sanctions of the Church": in the words of Mr. Newman,—“There is no room for eclecticism in any elementary matter. No [High, *i. e.* sound and true,] member of the English Church allows himself to build on any other doctrine than that found in our Book of Common Prayer.\* That formulary contains the elements of our theology; and herein lies the practical exercise of our faith, which all true religion exacts. We surrender ourselves in obedience to it: we act upon it: we obey it ever in points of detail where there is room for diversity of opinion.” (*Romanism, &c.*, p. 28.) *And it is only when this plain and definite rule has been deserted for the uncertain guidance of fluctuating private judgment, that the High-Churchman has fallen away into the errors of Popery.*

“Now the distinguishing principle of the Low-Church Party, is the assertion of the sufficiency of private judgment in the interpretation of Scripture. *The High-Church Party take Holy Scripture for their guide, and in the interpretation of it, defer to the authority*

\* It is the utter neglect of this rule by “Evangelicals,” that has given occasion to the following too just complaint:—

“The Laity do not receive instruction in *one and the same* doctrine. They wander about like sheep without a shepherd; they do not know what to believe, and are thrown on their own private judgment, weak and inadequate as it is, merely because they do not know whither to betake themselves for guidance. If they go to one Church they hear one doctrine; in the next that comes, they hear another: if they try to unite the two, they are obliged to drop important elements in each, and waste down and attenuate the Faith to a mere shadow: if they shrink, as they may naturally do, from both the one doctrine and the other, they are taught to be critical, sceptical, and self-wise; and all this is sure to lead them to heterodoxy in one form or other, over and above the evil of arrogance or indifference in themselves.” (*Ibid.* p. 395.)

This grievous evil, however, we may now confidently trust, is diminishing day by day; since day by day, sound Church-principles are becoming more widely spread and more justly appreciated.

*of primitive antiquity: \* the Low-Church Party contend for the sufficiency of private judgment.* But if the sufficiency of private judgment be admitted, it follows that there is *but one Heresy*, and that is, *the rejection of Holy Scripture as the Word of God.* Receive the Scriptures, and then, on this principle, you are safe, whatever construction you put upon them. The Socinian understands them in the sense which, by attention to minute criticism, by comparing them with what he witnesses of the Work of God in nature, and by consulting manuscripts and various versions, he thinks they will bear. They who hold the sufficiency of private judgment, may discuss with him, but further than this they have no right to go if they would be consistent. They have no right to call any one a Heretic, who, receiving the Holy Scriptures, understands them to the best of his judgment. Hence it is, that the tendency of Low-Churchism is to Socinianism;—not that I mean to say that Low-Churchmen may not hate Socinianism; but this is the *tendency*. Whenever Low-Church principles are extensively prevalent, Socinianism is the result.”† (Dr. Hook, *Letter on the State of Parties in the Church of England*, p. 10—1841.)

And again:—“For my part, I am free to confess that I am opposed to the opinions maintained by those who call themselves Low-Churchmen, on this very ground: *I believe it to be only on account of their being bad Logicians, that they are not Socinians: I believe that they ought to be, if consistent, both Dissenters and Socinians.* If they accuse Church-principles of tending to Popery, we think that their opinions must lead logical and unprejudiced minds to Socinianism.” (*Call to Union*, p. 48, note.)

“In a former age, the tendency of mere Protestantism had not discovered itself with the fearful clearness which has attended its later history. English divines were tender of the other branches of the Reformation, and did not despair of their return to the entire

\* “Scriptures, Scriptures, do you cry? Be not too hasty; for so the *heretics* always cried, and had the Scriptures. I would ask this question;—I have to do with an heretic; I bring Scripture against him; and he will confess it to be Scripture; *but he will deny the sense that I bring it for.* How now? How shall this be tried? Marry, *by consent of Fathers only, and not by others.*” (Bishop Cheney, *vid. Call to Union*, p. 49.)

† See above; p. p. 130—144.

Catholic truth. Before Germany had become Rationalistic, and Geneva Socinian, Romanism might be considered as the most dangerous corruption of the Gospel; and this might be a call upon members of our Church to merge their differences with foreign Protestantism and Dissent at home, as if in the presence of a common enemy. But at this day, when the connexion of Protestantism with Infidelity is so evident, what claim has the former upon our sympathy? and to what theology can the serious Protestant, dissatisfied with his system, betake himself but to Romanism, unless we display our characteristic principles, and shew him that he may be Catholic and Apostolic, yet not Roman?—Such, as is well known, was the service actually rendered by our Church to the learned German divine, *Grabe*, at the end of the 17th century, who, feeling the defects of Lutheranism, even before it had lapsed, was contemplating a reconciliation with Rome, when finding that England offered what to a disciple of Ignatius and Cyprian were easier terms, he conformed to her creed, and settled and died in this country.” (Newman’s *Romanism and Popular Protestantism*, p. 25.)

“Let it be clearly understood what a High-Churchman according to the present signification of the term, is; let it be understood, that while the Low-Churchman is contending for the *temporalities* of an *Establishment*, the High-Churchman looks to the *spiritualities* of the *Church*; that while the Low-Churchman is a mere Establishment-man, the High-Churchman is prepared to sacrifice all the advantages of an Establishment, rather than compromise an iota of God’s truth; that while the Low-Churchman defers to acts of the English Parliament,\* the High-Churchman defers to the Church in Council; that while the Low-Churchman interprets Scripture according to the tradition of men—a tradition which can be traced back only to a Calvin or an Arminius—the High-Churchman interprets Scripture according to the tradition which may be traced back to the Apostles themselves, which the Church Universal has regarded as, in its origin, divine, and for adhering to which our Church was called, in the time of our Reformers *the Church of the Traditioners*.” (Dr. Hook’s *Call to Union*, p. 130.)

\* This has recently been done in a most scandalous manner by Mr. Drummond and his fellow-Schismatics in Scotland. (See the Rev. James Christie’s *Vindication of the Church in Scotland*; and *Critical Analysis*.)

"This, however, may be said in favour of the independence and reality of our view of religion, even under past and present circumstances, that, whereas there have ever been three principal parties in the Church of England—the Apostolical, the Latitudinarian, and the Puritan—the two latter have been shewn to be but modifications of Socinianism and Calvinism by their respective histories when allowed to act freely, whereas the first, *when it had the opportunity of running into Romanism*, did *not* coalesce with it; which certainly argues some real differences in it from that system with which it is popularly confounded. The Puritan portion of the Church was set at liberty, as is well known, during the national troubles of the 17th century; and in no long time, prostrated the Episcopate, abolished the Ritual, and proved itself by its actions, if proof was necessary, essentially Calvinistic. The principle of latitude was allowed considerable range between the times of Charles II. and George II. and even under the pressure of the Thirty-nine Articles, possessed vigour enough to develope such indications of its real tendency, as Hoadly and his school supply. The Apostolical portion of the Church, whether patronized by the Court, or wandering in exile, or cast out of their native communion by political events, evinced one and the same hostility against Rome. Its history at the era of the Revolution is especially remarkable. Ken, Collier, and the rest, had every adventitious motive which resentment or interest could supply for joining the Romanists; nor can any reason be given why they did not move on the one side, as Puritans and Latitudinarians had moved on the other, except that their Creed had in it an independence and distinctness which was wanting to the religious views of their opponents. If nothing more has accrued to us from the treatment which these excellent men endured, this at least has providentially resulted, that we are thereby furnished with irrefragable testimony to the essential difference between the Roman and Anglican systems." (Newman's *Romanism*, &c., p. 23.)

This last passage indicates a point concerning Romish converts, which is well worth remembering: especially as being one which it is found convenient to forget, by those who are loudest in their denunciation of High-Church principles, as "tending to Popery;" viz., that *true High-*

*Churchmen*,—men, that is, who have really understood and most strictly conformed to the principles of the Anglican Church, according to the High Standard exhibited in the Prayer Book—*have ever continued strong in the faith of their forefathers, in spite of the greatest trials, and most alluring temptations to the contrary.* From which circumstance we might reasonably conjecture, that *defective education, weakness of judgment*, or other faulty principle, must have been the constraining cause of Apostasy in those, who have in recent times been persuaded to embrace *Romish Heresy* in exchange for the *Catholic Faith*. And such conjecture, we shall find most amply borne out by facts. Long ago it was observed by Archbishop Bramhall;—

“Excuse me for telling the truth plainly ; many who have had their education among Sectaries and Nonconformists have apostated to Rome, but few or no right Episcopal Divines. *Hot water freezeth soonest.*” (Vindication of Grotius, Disc. 3, Oxford Tracts, 74, p. 14.)

And a curious illustration of this is given by Izaak Walton, in his Life of Sir Henry Wotton ; where, after mentioning that “with the Ambassador of France went Joseph Hall, late Bishop of Norwich ; with the Ambassador of Spain went James Wadsworth ; and with Sir Henry Wotton went William Bedel :” he says ;—

“These three Chaplains to these three Ambassadors were all bred in one University, all of one College, (Emanuel College, Cambridge,) all beneficed in one Diocese, and all most dear and entire friends. But in Spain, Mr. Wadsworth met with temptations, or reasons, such as were so powerful as to persuade him (*who of the three was formerly observed to be the most averse to that religion that calls itself Catholic*) to disclaim himself a member of the Church of England, and declare himself for the Church of Rome ; discharging himself of his attendance on the Ambassador, and betaking himself to a monastic life, in which he lived very regularly, and so died.” (Zouch, ed. p. 147.)

“It seems,” says Dr. Wordsworth, “that there are certain classes of Society which are peculiarly qualified by their circumstances to furnish converts to Roman Catholicism ; and that it may be justly asserted that, inasmuch as their converts come from these particular

classes, and from them *almost exclusively*, these conversions, so far from being an argument in *favour* of Popery, are rather an argument *against* it.

1. *First*, there are the *extremely profligate*; who, especially if they are wealthy, find in Romanism an impunity and comfort which no other religion pretends to give, and which none ought to offer.\*

2. *Next*, there are those who, like M. Hurter and some of our own 'converts' in England, *are brought up without any sound, clear notions of the true Scriptural and Apostolical constitution of the Christian Church*; and, therefore, finding on enquiry and examination, that *their own* mere *negative* ecclesiastical theories are without solid foundation, and having no root in themselves, are prone, on any impulse being given them, to fall away. It need not, I think, be a matter of surprize that any Protestant minister of Geneva, Zurich, Schaffhausen, (M. Hurter was President of the Consistory at Schaffhausen, and *I hear that Romanists abound at Geneva*,) should abjure the jejune, arid negations of his own profession, (a profession) not of *faith*, but of *denial*,† and espouse the nobler and more satisfying principles of an Apostolic Church, however corrupt it may have become. The same thing may be said with respect to the class in England which fraternizes in discipline and doctrine with the school of Geneva.‡

3. There is a third class, especially of women, which serves to recruit the ranks of Popery.....I asked our friend how *old* this

\* "What broken plank, yea, what flag or reed, will not a drowning man lay hold on? O how pleasant a thing is that which they call the bosom of the Roman Church! How willingly do those forlorn wretches cast themselves into it!—where they are promised, and in their own deluded imaginations enjoy, that rest and security which they could not any where else, no, *not in the word and promises of God*, find." (Bp. Bull, *Sermons*, p. 9.)

† "It is evident that in *our* application of the word (Protestant,) it is a mere term of *negation*. If a man says that he is a Protestant, he only tells us that 'he is not a Romanist'; at the same time he may be what is worse, a Socinian, or even an Infidel, for these are all united under the common principle of protesting against Popery." (Dr. Hook's *Call to Union*, p. 65—See above, p. 52.)

‡ Dr. Pusey notes that "in Scotland no member of the *Church* has fallen off to Romanism or any of the heresies which have distracted it; in Edinburgh alone, the Romanists boast of 100 converts from *Presbyterianism* yearly." (*Letter to Bishop of Oxford*, p. 221.)

demoiselle Anglaise was, of whom he was speaking, and he replied, "about forty." *It seems to be regretted, that the Church of England should not be able to provide religious occupation and employment, of a spiritual and devotional kind, for women of intellectual culture and of ardent feelings, who either do not marry, or are left widows without children, or are otherwise isolated without domestic or social ties to engage their affections, and without specific duties to perform.\** The very same principle which leads some of this class to squander their sympathies on parrots and lap-dogs, seems to lead others (if they should be exposed to such a temptation), to fall victims to the arts of proselyting Romanists." (*Diary in France*, 1844, Aug. 19.)

The Bishop of Oxford, in his Charge of 1842, referring to this subject, observes :—"I see nothing in a few sad cases which have occurred of late, to make me change my opinion. When persons of not very strong minds find that extreme opinions on one side are erroneous, they commonly run into those of an opposite description. When they have made the discovery that Calvinism is unsafe ground to stand upon, they conclude that Romanism is the only thing which can afford them the sure footing they require. The Puritans believed that the contradictory of Popery was purity of faith. This of course was a great error, and has been repudiated ; but error is multiform, and the danger now is, lest persons who have originally been leavened with Puritanical tenets, should, on finding their error, rush to the other extreme, and take it for granted that what is nearest to Popery is nearest to truth." (p. 25.)

"But although *their* authority cannot be established, although the Reformers were not one whit more infallible than the Pope of Rome, yet the fact that their writings are published and quoted as works to be referred to for the decision of controversies, proves that *some* authority is wanted,—that the human mind, amid the prevailing col-

\* Archbishop Leighton "thought the great and fatal error of the Reformation was, that more of those (Religious) houses, and of that course of life, free from the entanglement of vows, and other mixtures, was not preserved. So that the Protestant Churches had neither places of education nor retreat for men of mortified tempers." (*Burnet's Lives*. Jebb. ed. p. 288.)

Had this error not been committed, the want complained of and so much felt in the present day, either would not have existed, or might have easily been remedied ; since "Sisters of Charity," and other benevolent institutions, could have been organised and maintained so much more readily than now.

lision of sentiment, while Scripture is made to speak one thing by this party, and directly the reverse by that, is desirous of finding an umpire to whose decisions it may bow. The Roman Church is loud in her boastings and promises on this head; *and, as assertions are often taken for facts, we may attribute to this circumstance the many converts made to the Popish system, wherever its more hideous features are concealed, and among those who are deficient in learning to perceive, that the claims of the Pope of Rome can be substantiated, neither by Scripture, nor by the consent of the universal Church, nor by anything like primitive practice.*" (Dr. Hook's *University Sermons*, p. 95.)

"But, pray," asks Mr. Montgomery, "what is the connection between a hearty abhorrence of Roman superstition, and a sickly passion for all the crudities of wilful Dissent? Or, to put the question in another light, is not the relation between Catholic principles of Churchmanship and a propensity for the errors of Trentine Popery, the mere creation of Puritanic religionism? If not, then how comes it to pass, that the noblest champions which our Church and country have produced against the Pope and Popery, have invariably been those very men whom the ultra-low-Church party now presume to calumniate, under the abusive titles of 'Puseyites,' &c. ? Well would it be for those fiery zealots who confound their own ideal orthodoxy with the Divine Canon of Revelation, to remember, that, almost without one solitary exception, each of those hapless men who have apostatized from the Catholic Church of England to the Sectarian communion of Rome in this country, were the very men who once embodied, in all their rankness and their bigotry, the precise principles which certain admirers of Geneva in England now profess and applaud." (*Scottish Church and English Schismatics*, p. 75.)

The Rev. R. Eden, Rector of Leigh, Essex, being debarred access to Lady Olivia Sparrow's Schools, in his parish, on the ground of his "Romanizing tendencies," and the consequent "danger" to the children therein being educated—this report having been evidently made to her Ladyship, who resides at a distance, by some Puritanical ignoramus—addressed a Letter to his parishioners on the subject, of which the following is the concluding portion :—

"Many persons, both Clergymen and laymen, have fallen away during the last few years into the errors of Popery, and many more



in late and former years into the errors of Protestant Dissent. Now, we all know how much of the strength of religious principle depends, through the grace of God, upon the nature of early training. If the early principles are sound, they are likely to be lasting ; if not sound, persons are liable in after years to be 'carried away with every wind of vain doctrine.' Now, Mr. Eden begs his parishioners to weigh deeply this FACT. THE GREATER NUMBER BY FAR of all those persons who have of late years left the Church of England, and joined the Church of Rome, BEGAN their religious course by adopting what are called 'LOW CHURCH' views of religion—those very views and opinions which are now being taught in Lady Olivia Sparrow's Schools ! The want of sound, definite, Church instruction—the neglect of duly impressing that article of the Church's creed, 'I believe in One Holy Catholic and Apostolic Church ;' and of enforcing the sinfulness of leaving the Church of their baptism for the sake of joining either the Church of Rome or any of the numerous Protestant Dissenting sects ; such defective teaching as this, must leave children or grown-up people with such extremely vague and unsettled notions of what the Church is, of the reverence due to her, and of her rightful authority over them, that at any time, but especially in times of controversy, they become an easy prey to dissent of any kind—they have no real ballast, they are 'tossed with every wind of doctrine,' and, at last, 'make shipwreck of their faith.'—And while almost all those who have joined the Church of Rome were originally 'Low Churchmen,' ALL those without exception who have joined the ranks of the Protestant Dissenters, (and they are by far the largest number,) have been 'Low Churchmen.' Mr. Eden, therefore, in the face of these positive facts, must throw back upon Lady Olivia Sparrow the charge which she has twice so unscrupulously thrown upon him ; and he asserts that the principles inculcated in her Schools have a direct tendency to leave children exposed to 'the errors of Popery,' or to any dissenting errors, from the want of that which can alone, under God, preserve them as faithful members of the Church of England,—namely, a right knowledge of what the Catholic Church of Christ is, of what the Church of England is, and of the allegiance and duty which they owe to her as the institution and ordinance of Christ Himself. Without this they will readily pass from one extreme to the other. And so it has come to pass that Geneva (the cradle of Calvinism) has nursed children for

Rome ; in other words, *the Church of Rome has gathered almost all her recent converts from amongst those who were originally 'Low Churchmen.'* Mr. Eden requests his parishioners *never* to lose sight of *this fact*, but to remind their neighbours of it when they hear them denouncing 'High Churchmen,' as Papists, Puseyites, and Tractarians !\* The truth has always had enemies ; and when they fail in argument, they hope to succeed by calling their opponents hard names. Mr. Eden feels quite happy in leaving this mode of argument to his opponents.

"Leigh Rectory, Sept. 15, 1847."

Such being the state of things, it may seem strange that the following passages (from South) should be in any way applicable to recent or present times, as descriptive of the treatment which the different parties have experienced respectively at the hands of their rulers. Yet it is for the most part but too true :—

"'Pray use moderation, gentlemen. Moderation is the virtue of virtues. Moderation bids fair to be a mark of regeneration, it is a healing, uniting, protestant-reconciling grace ; and, therefore, since by our good will we would neither obey the laws, nor suffer for disobeying them, be sure above all things you use *moderation*.' Well, the advice you see is good, *especially for those that give it* : but how is this to be done ? Why thus :—Suppose one, a Church governor, and that he comes to understand that such and such of his Clergy exercise their ministry in a constant neglect of the rules, rites, and orders of the Church : why, with great prudence and gravity he is to *take no notice of it*. Is the surplice and the ecclesiastical habit laid aside ? Why, still he is to practise the grace of *connivance*, and to wink hard at this too. Is the Service of the Church read brokenly, slovenly, imperfectly, and by halves ?† Why, he is to suffer this

\* South calls this the "venomous gibberish of a few paltry phrases, instilled into the minds of the furious, whimsical, ungoverned multitude, who have ears to hear, without either heads or hearts to understand." (Sermon on Isaiah v. 20.)

† This was strikingly illustrated on the occasion of the "Jubilee" of the *Church Missionary Society*, recently celebrated. The day chosen was the Festival of All Saints, which occurred on a *Wednesday*. Mark how it was observed. In one considerable town in Suffolk, noted for its Puritanical predilections, most of the various congregations

also, and to make no words of it. Does any one presume to preach doctrines quite contrary to some of the Articles of the Church? Why, in this case, if the preacher offends, the Bishop is to silence only himself.—And this is some (though not all) of that *moderation*, which some nowadays require in a Church governor, and which in due time cannot fail to have the same effect upon the Church, which the continual hewing and hacking at a tree must have towards the felling it down.” (Sermon 2, on Isaiah v. 20.)

“Government implies, first, *exaction of duty from the persons placed under it*; for it is to be both confessed and lamented, that men are not so ready to offer it where it is not *exacted*. Otherwise, what means the Service of the Church so imperfectly and by halves read over, and that by many who *profess* a conformity to the rules of the Church? What makes them mince and mangle that in their *practice*, which they could swallow whole in their *subscriptions*? Why are the public prayers curtailed and left out,—prayers composed with sobriety and enjoined with authority—only to make the more room for a long, crude, impertinent, upstart harangue before the Sermon? Such persons seem to conform (the signification of which word they never were invited by their respective pastors to assemble—not for the purpose of realising the Communion of Saints, around the Lord’s Table (as the Church lovingly directs,) and of praying for a blessing on that Church’s efforts *as a body* to extend the saintly communion, but—to hear eulogiums on a *mere Party Society*! (which was set up 50 years ago by certain “Evangelicals,” *ostensibly* to convert the Heathen, but *really* in opposition to the old established organ of the Church, the *Society for the Propagation of the Gospel in Foreign parts*, which they, with their usual and most offensive presumption in such cases, declared “did not preach the Gospel!”):—while the leading “Evangelical” in the place, took upon him to select *proper Lessons* for himself, and to leave out the Litany, in order to gain time for a brother Puritan (the Communion Service being *of course* omitted) to “break the bread of life to the people” from the *Pulpit*, in an Extempore Prayer and Sermon of an hour and a quarter long!—And similar Nonconformist desecrations were no doubt perpetrated throughout the country.

Such is the “Church Missionary Society,” for the merely *accidental* circumstance of the adhesion of several Bishops does not, it is well known, in any way really alter the essentially Sectarian character either of this, or of that kindred institution, the *Pastoral Aid Society*—and such are its supporters! who would fain delude themselves and the world at large into the belief that they, and they only, are the sound and trustworthy members of the Church in England! The cheat, however, is too barefaced, the imposture too gross, for the delusion to last much longer; among those, at least, who are sufficiently educated to be able to think for themselves, and whose good opinion and support are at all worth having.

make good) only that they may despise the Church's injunctions under the Church's wing, and condemn authority within the protection of the laws! *Duty* is but another English word for *debt*; and God knows, that it is well if men pay their debts when they are called upon. *But if governors do not remind men of, and call them to, obedience*, they will find that it will never come as a freewill offering, no, not from *many* who even serve at the Altar!

2. Government imports a *protection and encouragement of the persons under it, in the discharge of their duty*. It is not for a magistrate to frown upon and browbeat those who are hearty and exact in the management of their ministry; and with a grave, significant nod, to call a well-regulated and resolved zeal, want of prudence and moderation. *Such discouraging of men in the ways of an active conformity to the Church's rules, is that which will crack the sinews of government; for it weakens the hands, and damps the spirits of the obedient*. And if only scorn and rebuke shall attend men for asserting the Church's dignity, and taxing the murder of Kings, and the like; many will choose rather to neglect their duty safely and creditably, than to get a broken pate in the Church's service, only to be rewarded with that which shall *break their hearts too*." (*Ibid.* Sermon on Tit. ii. 15.)

But the season of such lax and partial administration is now, we may hope, nearly gone by:—certainly, better days seem dawning upon the Church. God grant it may be so!—In any case, however, and in spite of all discouragements, it will be the duty of every true Churchman to adhere unflinchingly to his principles, and maintain the Truth of God, as delivered by the Church, at all hazards. Well knowing the very great danger of the slightest declension from the high standard of the Church, he will be careful to conform to it himself as closely as possible in every particular, and will resist to the very utmost the least concession\* on the part of

\* "If we give up *any* part of the Catholic Faith, straightway other parts, and after that, other, and again other, and that now as it were of custom, and by a kind of law, shall be given up. And further, what followeth, when the *parts* by little and little have been set aside, but that in conclusion the *whole* in like manner must be set aside?," (Vincent. Lirin. p. 108. *vid.* Gal. ii. 5.)

others to the spirit of the age, however plausibly urged, from the conviction, that, in so far, its truly Catholic character must of necessity be lowered, and its sacred integrity impaired. "The cry of 'Popery,' on the one hand, will not drive him into countenancing Fanaticism; nor will his fear of Fanaticism, on the other, blind him to the corruptions of the Church of Rome:" but he will steadily pursue the *Via Media* indicated in the Prayer Book, undeterred by the obloquy with which he is sure to be assailed by the extremes on either hand, and firmly preserving the "well-balanced mind, that is not to be forced from its centre by the outcries of the multitude."\* Much more pleasant though it be to *swim with*, than to *stem* the current; to be borne along by the popular gale, than, with incessant and wearying exertion to struggle against it; he will nevertheless do the latter to the utmost of his power, knowing whither that gale and that current most certainly tend: and will set his face like a flint against every temptation to "come down" from his high position.†

In a word; he will labour in every way to promote the glory of God, by fighting strenuously, in behalf of His Church, and contending earnestly for the Faith which was

\* *Vid.* Life of Bishop Hobart, p. 442. Lathbury's *Nonjurors*, p. 76. Hook's *Call to Union*, p. 131.

† "Blots there will be, and blots, I fear, are numerous in every Church or community in Christendom. We must beware of indulging in romantic imaginations, and allowing a fancied perfection elsewhere, which does not exist, to beguile us away from the real comforts, and spiritual aids, which our own Church, with all its practical defects, is able to afford to those who faithfully seek them. Especially let us correct our restless tendencies by the consideration, that *we are in the place manifestly assigned to us by Almighty God*. We are members of the Church which His providence has planted in the land, and may not leave it so long as it affords to us the means of grace. We may not leave it, but *we have much to do in it*. On each one of us, in some degree, it rests, whether the evils which vex our Church shall continue and increase; or whether they shall be gradually corrected and removed. *Every one may do something*, many may do much, to supply the deficiencies, and restore the true character of the Church, *for the Church takes its complexion from the character of its members*." (*Gresley's Treatise on the Church*, ch. 18, p. 244. *Vid.* also Le Bas' *Life of Abp. Laud*, ch. 9, p. 385, &c.)

once for all delivered to the saints ; not frightened from his post of duty by any storm of ridicule or reproach, but resolutely keeping guard against all enemies, concealed as well as open ; and watching especially the movements of that portion of them, which once, under Satan's guidance, laid Throne and Altar together in the dust, and doubtless waits but its opportunity, to do the like again.

"And now," says South once more, "when both sense and experience, as broad as daylight, has shewn us what the party means by 'Popery,' what by 'true Protestantism,' and what by 'Reformation,' and the like ; is this a time of day for any who profess and own themselves of the Church of England, to play fast and loose, to trim it and trick it, and prevaricate with the Church by new schemes and models, new amendments and abatements of its orders and discipline, in favour of a restless implacable faction, which breathes nothing less than its utter destruction ? Has not the Church of England cause, above all other Churches in the world, to complain and cry out 'These are the wounds which I have received in the house of my friends ? My constitution is undermined and weakened, my laws broken, my Liturgy despised, my doctrine impugned, and a kind of new Gospel brought in, and millions of souls drawn from my communion :—and all this dishonour done me, *not only by my open avowed enemies, but chiefly and most effectually by such as have subscribed my Articles and Canons, such as have eaten my bread, and have worn my preferments ; these are the men who have brought me to this low, languishing, and consumptive condition, by their treacherous compliances, and their false expedients, while I was still calling for their help and support, by that which only, under God, could or can preserve me—a strict, thorough, and impartial observation of my laws.*' For this I say, and will maintain, that the Church of England, as to its external state and condition in this world, stands upon no other bottom, and can be upheld by no other methods, but *a vigorous execution of her laws on the one side, and a constant, uniform, unreserved conformity to them on the other.* And all other ways are but the palliated remedies and the fallacious prescriptions of quacks, and mountebanks, and spiritual Pontæuses, such as wise men would never advise, nor good men approve of ; and such as, by skinning over her wounds for the present (though probably not so much as that neither) will be sure to cure

them into an after-rottenness and suppuration, and infallibly thereby at length procure her dissolution." (Serm. 2, on Isa. v. 20.)

And here, in the words of Bishop Stillingfleet, "I do now conclude ; with my hearty prayers to Almighty God, That He, Who is the God of Peace, and the Fountain of Wisdom, would so direct the counsels of those in authority, and incline the hearts of the people, that we may neither run into a wilderness of confusion, nor be driven into the abyss of Popery ; but that the True Religion being preserved among us, we may with one heart and mind serve the only true God, through His Only Son Jesus Christ, the Prince of Peace, and our alone Advocate and Mediator. *Amen.*" (*Unreasonableness, &c.*, Pref. end.)

FINIS.

